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the Bible Way

J. F. BLACK



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The Bible Way

AN ANTIDOTE TO CAMPBELLISM

By

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"Whatsoever He saith unto you, do it."

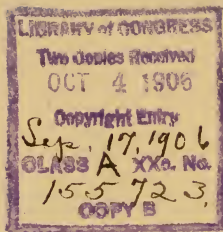
—John xi, 5.



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CHARLEY WIDEAWAKE.—Good morning, Dr. Fairplay! I have called to have a little talk with you on religious matters, if you are not too busy.

DR. FAIRPLAY.—Certainly, Charley: I shall be most happy to talk with you. I understand you have become a Christian and are thinking of uniting with the Church.

C.—Yes, sir; I have. But I am a little undecided which Church to join, and that is what I came to see you about.

DR.—Well, Charley, if you are unsettled on doctrinal matters, the best advice I can give you is to take the Bible as your guide; study carefully what it says, and then follow its teachings.

C.—That is exactly my idea. A minister who said his name was Narrowway, and that he was pastor of the First Christian Church, called at our house yesterday and said that some of his people had informed him that I was thinking of uniting with the Methodists; but that he had come to show me how much better it would be to unite with the Christian Church, if I believed

in and desired to practice primitive Christianity, as it was that for which their Church particularly stood.

DR.—I believe there are several denominations claiming a monopoly of the name *Christian Church*; each, no doubt, refuses the title to the other. Other denominations—like the Methodists, Congregationalists, Baptists, and Presbyterians—while claiming to be Christian Churches, have sufficient regard and courtesy for the rights of others not to arrogate to themselves, as their distinctive denominational name, the general name which belongs to all Churches in common. No single denomination of Christians can possibly constitute THE CHRISTIAN CHURCH any more than the part of a thing can be the whole of it. For other Christian Churches to concede to any single denomination the title “THE CHRISTIAN CHURCH” is equivalent to acknowledging that they themselves are no part of the Christian Church. It is bad enough for any Church to claim this distinction, it is still worse for other Christians to concede it. Did he tell you which one of the denominations claiming to be the Christian Church he desired you to join?

C.—He said the Methodists, Presbyterians, and others were all simply *Sects*, but that he was pastor of the CHRISTIAN CHURCH, and that they

were sometimes known as the Disciples of Christ.*

DR.—Did you inquire whether the Disciple body constituted all of the Christian Church?

C.—I did, and he at first seemed disinclined to give me a direct answer. He evidently pre-

* NOTE—In employing the word CAMPBELLISM in the title of this book the author disclaims all purpose of using it in any disparaging or offensive sense. There is a well-defined system of religious doctrine which, according to all the cyclopedias and authentic histories, is as traceable to Alexander Campbell as the system of Calvinism is traceable to John Calvin. Alexander Campbell was the leading spirit in the formation of "The Christian Association of Brush Run," organized in May, 1811. This was neither more nor less than a distinct denomination; and by it Mr. Campbell was, at its first session, licensed to preach.

The system of doctrine formulated and taught by Mr. Campbell is as legitimately and appropriately termed Campbellism as the doctrinal system promulgated by Mr. Wesley is designated Wesleyanism, or the system taught by Mr. Calvin bears his name; and this entirely irrespective of the question whether the system under consideration is or is not Scriptural. We therefore refuse to regard the use of either term as in any sense discourteous; while we would consider it quite discourteous to other denominations to distinguish one of the Christian denominations from all others by giving it the name which is held in common by all Christian Churches, and denominating it as the CHRISTIAN CHURCH.

Disciple people, of course, insist that not Campbell, but Christ, was the founder of their denomination; this, however, is a mere begging of the question, which can be no more consistently allowed by people of other denominations than a similar claim for their respective churches can be accepted by the followers of Mr. Campbell.

ferred not to answer the question in that form. He said, "We desire to be known simply as Christians; we do not claim that we are the *only* Christians, but, discarding every addition to the Word of God, we are rebuilding in name, in doctrine, and in polity, the New Testament Church."

I said, "My question was not whether you were the only Christians, but whether the Disciple denomination constitutes all of the Christian Church." "Well," he replied, "we do not like to press the claim that we constitute all of the Christian Church or Church of Christ, for it is evident that there are a large number of pure, consecrated souls even in sectarianism." I said, "My question was not concerning the purity or consecration of individual souls, but as to what constitutes *the Christian Church*. Am I to understand you that some of those in 'sectarianism'—who are not members of the Disciple denomination—in any sense constitute part of the Christian Church?" He answered, "Yes." "Then," said I, "according to your own admission, the Disciple denomination does not constitute the *whole* of the Christian Church; yet you assume that *it does* by appropriating to yourselves, as your distinguishing name, the name that you confess embraces *more* than yourselves. What consistency can you show in this?"

"I see," said he, "that I went a little too far in admitting that any one outside of the Disciple Church could be, in any sense, a member of the Christian Church. We have always maintained that the Christian Church, or Church of Christ, is not divided into parts, and that the Methodists, Baptists, Presbyterians, and others, are only *sects*, and therefore neither of these denominations, nor any of the members of them, can be regarded as parts of the Christian Church. So, though we prefer not to put it that way unless compelled (as we find it hurts us), yet, if I must be frank with you, that is exactly what we claim. Our position is that, as organizations, no one of the sects, nor all combined, nor any of their members, constitute the Church of Christ or any part of it. The Disciple body is the one, only organization on earth entitled to be known as the Church—or a Church—of Christ; we designate all others as 'sects,' and brand them as 'ists, erians,' etc. We only are THE CHRISTIAN CHURCH."

DR.—Precisely! And did you suggest to him that in such arrogance they correspond exactly with the Church of Rome?

C.—No, sir. But nobody can deny that what you say is true. I simply replied: "You must have reasons which to yourselves are most con-

vincing, to take a position which unchurches every other denomination in Christendom. Might I inquire what your reasons are?"

He replied: "Well, in the first place, we discard all human names. We believe that to take any other name than that of the first, or New Testament Church—the Church set up by Jesus—is to violate Divine injunction, and create schism in the body of Christ."

"And," said I, "the Methodists believe that this prescription, instead of being a 'divine injunction,' is a *human imposition*, foisted on the Church by the adherents of that system, the chief development and advocacy of which is attributed to Alexander Campbell. If, however, God has given us such an injunction I must know it, since my motto is 'whatsoever He saith unto you, do it,' and I am determined to go the *Bible way*. If I mistake not, the Methodists teach that 'whatsoever is not read *in the Scriptures*, nor may be proved thereby, *is not to be required* of any that 'it should be believed as an article of faith;' so now, as you both profess to go by the Book, and you claim the Bible prohibits the taking of any other name than that of what you call the first, or New Testament Church—the Church set up by Jesus—while they emphatically deny this, I am anxious to know which is right. Will you

kindly tell me, first, what was the name by which the Church was designated in the New Testament times, and then will you cite me to the Scripture which forbids the taking of any other name?"

"The Church," said he, "was called in the New Testament, *The Church of Christ* (Rom. xvi, 16), *The Church of God* (1 Cor. i, 2), *The Way* (Acts ii, 9), *The Church of the First-born* (Heb. xii, 23), and simply *The Church* (Acts ii, 47, and many other places).

"And I believe," said I, "that the individual followers of Jesus were called Nazarenes, brethren, the faithful, elect, saints, believers, disciples, and by many other names; there seems, then, to have been considerable latitude in the name even in those times. Suppose, now, some one should speak to you of the Disciple body and refer to it as 'The Way,' 'The Church,' 'The Church of the First Born,' or 'The Church of God,' would you understand him as referring to the particular body in which you say you are a minister?"

He replied, "We answer to any Bible name."

Said I, "You prefer not to answer my question; then let me ask you another: Do you deed your Church property to 'The Way,' or 'The Church,' or 'The Church of the First-born,' or 'The Church of God?' or would you be afraid

the Winebrennerians (who call themselves The Church of God), or some other denomination, would claim your property? What is the legal name by which your people hold their property?"

"Usually, I think, it is either the Christian Church, or the Church of Christ," he answered.

"Well, now," said I, "I was looking up this matter the other day, and I found that neither expression 'Christian Church' nor 'Church of Christ' is found anywhere in the Bible, though the expression 'Churches of Christ' is found just once (Rom. xvi, 16). 'The Churches of Christ salute you,' just as any one would speak of the Churches of Christ now, without reference to any particular denomination. Consequently the name 'Church of Christ' was never used in the Bible in a denominational sense, as the Disciple people use it now—to distinguish one body of Christians from another body of Christians; hence, 'when used *denominationally*, it is as much a human name as Methodist.'" (See Christian Unity, by A. S. Black, page 23.—Author.)

He replied, "That would be true if we were a denomination, but we claim that we are not a denomination, but simply the Christian Church."

I inquired, "How do the dictionaries define the word denomination?" Do they not say that, in an ecclesiastical sense, the word denomination means 'a religious communion; a body of pro-

fessing Christians holding essentially the same tenets?" "

He replied, "Yes, sir."

"Then," said I, "are not the Disciple people such a body?" He was compelled to assent. "Then," said I, "according to the dictionaries and your own admissions, you are nothing more nor less than a denomination, and the name you give yourselves, 'Church of Christ,' when used denominationally, to distinguish one body of Christians from another, is without Divine authority, and as much a *human name* as any. To settle the question at issue, I want you to cite the passage which prescribes that the Church should be forever known by any one or all of the names by which it was called in the New Testament times, or which in any way proves that for any part of the Church to take any other name violates Divine injunction, as you affirmed. If you can produce such a passage it will settle the matter at once; if you can not, you have no right to make such an assertion, and no ecclesiastical organization has any right or authority to bind upon the Church such prescription; for Paul says, 'Where no law is, there is no transgression.' Produce the passage, and it will settle whether you or the Methodists are right on the first point."

"Well," said he, "I am not sure that I can point you to any passage which, in so many words, prescribes the taking of any of the names found in the Bible, or positively prohibits the taking of any other name, but it is evident that other than Bible names must cause divisions."

"I fail to see it," I replied; "but of course that is a mere matter of opinion, and as we were not discussing human opinion, but seeking to ascertain what God has said, and has not said, in the matter, it will scarcely be in order to entertain anything else at present."

"Well," said he, "it is an indisputable fact that Christ once called the Church 'MY CHURCH' (Matt. xvi, 18). Not the Methodist, or Presbyterian, or Baptist Church; not your Church, or somebody else's, but the *Church of Christ*. Do you see it? What right have men to fasten upon it any human name?"

"I do not deny," I replied, "that Christ spoke of the Church as 'My Church,' nor do I affirm that the Church, either then or since, has belonged to any other. But the point is, did Christ, in the passage quoted, say that the name of the Church was *Church of Christ*, and that it should forever be so called, or did you put these words into the Master's lips? Would the Savior's reference to the Church as *His*, without even a

mention of the name by which you say it was to be designated, be a positive command to us to call the Church 'The Church of Christ?' Or are you substituting *your* words for the Master's, and then making *your construction* equivalent to *Divine injunction*? Let us look at another passage: Jesus called the place of worship '*My House*' (Matt. xxi, 13), never, I believe, did He call it a church, yet you call your house of worship a church. Why, on your principle, do you not invariably call your house of worship *The House of Christ*? Why do you put upon it a human name? Why is there not the same Divine injunction here as in the other case?"

"Well," he said, "Acts xi, 26, declares that the disciples were called *Christians* first at Antioch."

"Yes," I replied, "but the passage does not say by whom they were so called; probably it was by their enemies. Certainly the passage does not say; but the question is not, What was the Church first called? much less, What were the *individual followers* of Christ originally called?—all admit that they were frequently, if not commonly, called Christians, and the individual members of all religious bodies among us call themselves Christians—but the point we were discussing was as to the particular name by

which the *Church* must be called by Divine command.

"The great Dr. Adam Clarke, himself a Methodist, expresses the opinion," said he, "that this name was given by *Divine appointment*."

I answered: "Yes, but I do not rest my faith on *human opinions*. If I did, I could easily quote scores of human authorities, or opinions, in opposition to Dr. Clarke's. For example, Dr. Whedon, the great commentator, says, 'For this Greek appellation we must doubtless thank the genius of the *lively Greek Pagans of Antioch*.' He also calls attention to the fact that *Luke*, who wrote the Acts, never used the epithet himself (a thing unaccountable if it was of Divine appointment), though he recognized it as having originated in Antioch. But what settles the matter as far, probably, as any human authority can settle it, is the fact that Chrysostom, one of the early Greek fathers, when himself preacher at Antioch, told the Antiochians that 'though they had *invented the Christian name*, they left to others the practice of the Christian virtues.' But it matters not to me what the world says, I am determined to go *the Bible way*. Does the *Bible* say that God appointed them that name?"

He replied, "I confess that here, I have been resting on *human opinions*."

"Yes," said I, "and even if those opinions were correct, it would not have settled the point at issue; for, as I said, the question is not, what were the *individual* followers of Christ called, but did Christ command that His Church should take the name 'Christian Church?' This is what you affirmed; now show me the passage."

"Well," said he, "Eph. iii, 14, says, 'Of whom the whole family in heaven and earth is named.' Now, if they are named for Christ, what else can the name be but Christian Church?"

"But," I replied, "the passage does not say that this family is named for Christ. It says, 'for this cause I bow my knees [not unto Christ, but] unto the *Father of our Lord Jesus Christ*, of whom the whole family in heaven and earth is named.' You see, it is God the Father from whom the whole family takes its name, and the name referred to is evidently not Christian Church, but *Sons of God* (See 1 John iii, 1). Now, show me one passage where God commands us to take the name Christian Church. Can you do it?"

He hesitated a moment, and then replied, "I am afraid not."

"Then," said I, "the facts are these: You have originated a denomination for the avowed purpose of *protesting* against the Church at large

for taking upon it *human* names; you declare to the world that you are rebuilding *in name* the New Testament Church; in order thus to *rebuild* its name, you take upon yourselves a name (The Christian Church), which, according to your own concession, is not only not commanded in the New Testament, but is not even mentioned anywhere in the Scriptures. On this amazing platform you propose to *unchurch* every other denomination in Christendom, heal all schisms, and break down all divisions in the Body of Christ. In the name of sober reason, Mr. Narrowway, what must the world think of such a proceeding? Is it not time that your denomination should either cease to call itself the *Christian Church* or give up its pretensions of rebuilding *in name* the New Testament Church? Instead of 'discarding every addition to the Word of God,' you have been making some material additions, have you not?"

DR.—You might have added that while the Methodists, Baptists, Congregationalists, and others, have the Christian courtesy to take distinguishing names, they neither thereby violate any Divine command, nor yield up their right to be called Christian Churches; while those who take to themselves the name Christian as their peculiar denominational title, and object to being designated by any name which would distinguish

them from other Christian bodies, display an arrogance toward their fellow-Christians which a proper self-respect will not permit others to sanction for an instant. And instead of such arrogance being calculated to heal schisms, it is, of all things, the one most calculated to create schisms in the Body or Church of Christ.

There are now at least two distinct denominations, holding entirely different tenets, each calling itself "*The Christian Church*," a name which, as you have shown, is nowhere found in the Bible. What is the result? Is it union, and an obliteration of all division between the two bodies? Certainly not. The simple result is confusion, and others are compelled, in their efforts to be courteous, to refer to one as the Christian Connection; and the other as the Disciple denomination.

The Disciples claim, also, that they are the Church of God; there is another distinct but small denomination which does the same. What is the result? Closer union between them than exists between other religious bodies? Certainly not. But others are compelled to call one the Winebrennerians, and the other Disciples, or Campbellites, not by way of nickname, as these people sometimes affect to believe, but because of the *necessity* of the case.

When asked if theirs is the only Christian Church, they invariably try to evade the question, and say, "We claim that we are Christians *only*, but not the only Christians." This, of course, does not answer the question. Hold them strictly to the question, not what they profess to be as individuals, but whether or not their Church constitutes *all* of the Christian Church, and they are compelled to admit that such is their contention; if not, then they are not the Christian Church, but, like all the rest, only a part of it. Nor is it true that they are Christians *only* in any different sense from that in which Methodists or Presbyterians are Christians only. They themselves admit that there are many persons who are members of the particular denomination which they call the Christian Church, who are not Christians at all in the sense in which that word is generally used, of being saved and converted men. These may be Christians *only*, in the denominational sense, or Christians (in the denominational sense only), but they are no more Christians *only*, in the sense of being undenominationally Christians, than are the Christians in any other Church.

If a Christian in one of the other Churches withdraws, and for the time being joins no other Church, he is a Christian *only*, but he is not a Christian only in the sense in which these people

use that term, which plainly shows that they are playing upon that expression—"Christian only"—and, by using it in a double sense, are practicing a piece of religious jugglery, which ought to bring the blush of shame to the cheek of any man that attempts to use it. What else was said?

C.—I continued: "Since, then, the name Christian Church is quite as subject to recognition as a party name as any other, and you have failed to produce the Scripture which commands or enjoins upon the Church the adoption of this, or any other particular name, and we have seen that, when used denominationally as you people use it, the name Christian Church is as much a human name as any, will you now give me one real, genuine reason for seeking to unchurch all other religious denominations, since they all claim to be Christian Churches?"

"Well," said he, "the Methodists, Baptists, Congregationalists, Presbyterians, and others, are all fettered down with human creeds, confessions, articles of faith, etc., while we have nothing of the kind; with us the Word of God is 'all-sufficient,' and is our 'only creed.'"

At this juncture Rev. Narroway was himself announced and Dr. Fairplay directed that he be ushered to the study, requesting Charley to remain.

REV. NARROWAY.—Good morning Brother Fairplay! I suppose you have seen we are to begin union meetings at the Christian Church Monday evening? Now, as your church is considerably larger than ours, and the evangelists will doubtless draw big crowds, being wholly unsectarian, and having union as one of their chief aims, and as the interest is already up at your Church, you having just closed your great revival (I believe it is admitted to be one of the most successful revivals which has ever visited our city), they requested that, if possible, we get your consent and just continue the meeting at your church. What do you say? (Then turning slightly and seeing Charley) Why, Mr. Wide-awake, are you here?

C. (rising).—Good morning, Mr. Narroway! You may address me as Charley, if you please. Having had the conversation with you yesterday, I thought I would just drop in and see the Doctor a little while this morning.

REV. N.—And I suppose he has been doing his best to persuade you to join the Methodists?

C.—No, sir. He has so far simply advised me to take the Bible as my guide. I was about to tell him what you said concerning creeds.

REV. N. (turning to the Doctor).—Well, sir, I told this young man that the Christian Church

has no *creed* except the Bible, and that we believe that to be all sufficient.

DR.—I am sorry to differ with you, but the Methodist Church claims to be a Christian Church, and we have a creed.

N.—I mean the Disciple Church has no creed.

DR.—I am sorry to disagree with you again, but I am satisfied that the Disciple denomination, like every other, has a *creed*, which, though not perhaps written out under that title, and designated a creed, is, nevertheless, a creed, just as human, clearly defined, to all intents and purposes practically as much sanctioned by ecclesiastical authority, and as dogmatically binding upon all who seek her communion, as any creed which ever honestly bore its proper name. This creed may be learned from the writings and sermons of Alexander Campbell, and all the lesser lights who have followed him as preachers in the Disciple denomination.

N.—You astonish me by asserting that we have a human creed. We stoutly maintain, sir, that the Bible is our only creed. Our motto is, "Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent."

DR.—I know that you so claim, but I should think the difficulties you encountered yesterday in conversation with this young man would

make you a little cautious about repeating the claim. We can not judge, in these days, how closely people follow the teachings of Scripture by the vehemence of their professions. You will yourself scarcely deny, for it is a notorious fact, that nearly all modern innovators profess exceedingly unusual attachment to the Word of God; note the Seventh Day Adventists, for example. Their teachings are well-nigh as anti-Scriptural as it is possible to be, and yet none boast more loudly of their absolute adherence to the Word of God than they. You say you have no creed but the Bible, but your practice contradicts your profession.

N.—What do you mean by such a statement as that?

DR.—I mean, sir, that as a Church, you will *refuse admission* to some and *exclude from membership* others who exactly correspond with you in their disavowal of creeds, unless they will agree to your peculiar *interpretation* of the Bible, on some points at least, and those points, too, upon which there is by no means perfect agreement.

N.—Why, sir, our Church admitted Barton W. Stone, who, in the early part of this century, originated a sect known as “New Lights,” which denied the Deity of Christ, and rejected the doc-

trine of the atonement. He admitted the words of the Bible, and it was none of our business what meanings he attached to them. We have no creed, and we did not ask him what he believed the Bible taught concerning Christ. It is enough for us that one professes to believe the Bible, and either has been or will be immersed for the remission of sins. We could not consistently do otherwise than receive him. Does not this prove that we are consistent with our profession?

DR.—With the exception of the requirement concerning immersion, Mr. Campbell and his Church were perfectly consistent. As to what one's belief and practice is concerning what constitutes Christian baptism, to be consistent with your principles, it is no more your business than to inquire what his belief is on any other doctrine: in doing so you announce as loudly as words can speak it, that you have a creed, whether written or unwritten, as distinctly human as any creed in any Church on earth, and the only marvel is that your people can so deceive themselves as to imagine that their creed is not just as human as any. But, as you say, Mr. Campbell could not consistently do otherwise than receive Mr. Stone. The principles of his Church consistently carried out afford no pro-

tection from the admission of those who hold and teach any doctrine, no matter how harmful, if only they will assent to the words of the Bible and be immersed. A. Raines, a Universalist preacher, was also admitted in the same way.

These men who robbed Christ of His glory, and the cross of its power to save, were welcomed into the Disciple Church as ministers because that Church could not consistently do otherwise than receive them. They assented to the words of the Bible while holding doctrines diametrically opposed to the teachings of the Bible as held by Mr. Campbell. Mr. Campbell said, "If only their words are Bible words, we can not object to them." Also Dr. Thomas, who rejected the doctrine of immortality, and held that pagans, idiots, and infants are all annihilated, could not be excluded without a palpable violation of the principles of Discipleism, and so he was permitted to remain, on condition that he "discontinue the discussion of the subject, unless in self-defense when misrepresented," which requirement was itself a most glaring inconsistency. So we see that so long as Unitarians do not object to using the language of the Bible in reference to Christ—a thing to which they are not at all likely to object—this so-called *Christian* (Disciple) Church will make no difficulty about the

interpretation they put upon that language. For the above facts we are indebted to Professor Rice, who asks: "Is not language the vehicle of ideas? and is even the language of the *Bible* of any worth, except as it conveys to the mind the truths the Holy Spirit designs to teach? Men are sanctified through '*The Truth*,' not by *words* misunderstood. It is the *truth* that 'makes men free,' and not words so interpreted as to teach error. True piety is obedience to the *truth*, not to words misinterpreted. How absurd, then, to insist that men shall use the *words of the Bible*, and yet allow them, as matters of opinion at least, to assign to them a false meaning. This new reformation has a very broad mantle of charity for all errorists."

But now look at your inconsistency: Suppose this young man should present himself as a candidate for membership in your Church next Sabbath morning, and maintain, just as you require, that the Bible is his only creed, and that he is determined to obey God in all things. He might agree to every word in the Bible, but unless you could, in addition to all that, persuade him to adopt your *interpretation* of the word "baptize," and agree to act on that interpretation—viz., that the word baptize prescribes dipping, that the word definitely specifies the manner in which

the subject and the baptizing element are to come into contact with each other—no power on earth could induce you to accept him, even though you knew there was nothing against his life, that he insisted upon the *Bible* as his only creed, and agreed to assent to every word of it as he understood it, and you knew he was as sincere as an angel in heaven, you would reject him. You will admit the Unitarian upon profession of repentance, even while robbing Christ of His Deity, if only he will assent to the words of the Bible and be immersed. You will admit the Universalist, who believes that all will be saved at last, whatever his character here, if only, professing to repent, he will assent to the *words* of the Bible, and be immersed. You will admit the man who believes in the annihilation of pagans, infants, and idiots hereafter, if only, professing repentance, he assents to the words of the Bible, and is immersed. But you will reject every man, even though his life be pure and spotless, even though he professes repentance toward God and faith in our Lord Jesus Christ, and even though he agree to assent to every word of the Bible, unless he will also assent to put upon *one word* the same interpretation you put upon it, or *do* what *you* interpret that word to mean. And yet you say that you have no creed but the

Bible, thus making your *interpretation* of the Bible equal with the Bible itself. I say, therefore, that you deny in practice what you so loudly affirm in word; viz., that you have no creed but the Bible.

On what principle will you reject this man? Is it on the principle that he refuses to obey God? No, sir; but simply that he refuses to accept your *interpretation* of what constitutes obedience to God. In other words, you thereby announce to him that you have a creed. And even though yours and his are both framed in Bible words, you believe his creed is both human and false, and he believes the same of yours. Here is proof positive that you recognize a man's *creed* to be something different from the *words* in which he clothes it. To say, therefore, that your creed is anything more than human because expressed in Bible language is to assume the prerogatives of Deity, and claim for your interpretation Divine infallibility.

N. (consulting his watch)—I think it is about time for me to be going.

DR.—Have you anything more to say about creeds?

N.—Well, sir, I see you are wedded to your system of creedology, and love it as Saul loved Judaism. I suppose the first thing we know you

will have this young man sprinkled, and on the way to "*Babylon*." I do abominate human creeds, and still contend that the Bible is all-sufficient.

DR.—Try and control yourself, Mr. Narro-way! I certainly have no disposition to deny the Bible's sufficiency for its God-intended purposes. But what do you contend the Bible is all-sufficient for?

N.—To render not only unnecessary and useless, but heretical and wicked, every other summary or statement of religious beliefs called creeds.

DR.—I see no difference whether such a summary or statement is called a *creed* or a *sermon*. But if every other statement of religious beliefs is useless and wicked, is it not about time your ministers and people ceased preaching sermons and writing books to explain the Word of God?

N.—O, we do not question the privilege of making statements setting forth doctrinal positions.

DR.—I thought you said the Word of God was all-sufficient to render not only useless and unnecessary, but heretical and wicked, every other statement of religious truth.

N.—Well, but a mere statement of one's doctrinal position is easily distinguishable from a

creed sanctioned by ecclesiastical authority and made a bond of union and communion. There is a great difference between the two.

DR.—Why so? A creed is simply a statement of belief. One is under the authority and sanction of at least *one*, the other of *more than one*. I am getting interested to have you explain the principle of ethics which condemns one and allows the other.

N.—Really I did not expect to get into such a mess as this.

DR. (smiling)—You begin to feel the force of the Scripture which says: "Happy is the man that condemneth not *himself* in the thing which he alloweth." Is not that about your state of mind?

N.—I contend that it is absurd to suppose that fallible man can improve on the "form of sound words."

DR.—Then why do you preach sermons and write books to explain those words, or to show how you understand them?

N.—The object of such sermons is not to improve on the "form of sound words."

DR.—You may say the same of written creeds. Any explanation which will relieve you will also help to clear up your mind on the creed question. I recommend that you give that sub-

ject a little thoughtful consideration. The exercise will be profitable to you.

N.—Can you deny that creeds are an occasion of controversy?

DR.—I will answer by asking you another: Can you deny that the same is true of sermons and all statements of doctrinal positions? Why do you not therefore condemn them as useless and wicked?

N.—We contend that that only is undebatable which is Divine.

DR.—Very true. Now, since your creed is not only debatable, but rejected by the great mass of Christians as absolutely unscriptural, it is certain, yourself being judge, that it can not be Divine. In accusing those who reject your *interpretation* of God's words, of rejecting God, you are simply making yourselves *equal with God*. Mr. Narroway, I want an answer to this question: May heresy be taught in Bible language?

N.—If it may, may it not also be taught in the language of human creeds?

DR.—Certainly, but your question is only an evasion. Answer my question: May heresy be taught in Bible language?

N.—I suppose it may, since Unitarians admit that Jesus was the "Son of God," while they

attach to those words a meaning by which they deny his proper Deity.

DR.—Well, now, since the words of God have been purposely distorted as the words of no other ever have, and different parties put different constructions upon them, how may I know what any man's belief is, if he simply tells me he believes the Bible? All of the professed followers of the Bible, no matter what their belief, will say that. How, then, will such a profession indicate what you believe the Bible really teaches?

N.—I suppose the only way to ascertain how we understand the Bible, is by our writings and sermons.

DR.—Then here, sir, we are to find your creed.

N.—I think, Mr. Fairplay, we may as well settle the matter about which I came to see you, as no good will probably come from a further discussion. How about getting your Church?

DR.—You said you were going to begin *union meetings*?

N.—Yes, sir. We have engaged two evangelists who have been meeting with great success in restoring primitive Christianity.

DR.—What Churches have united in this movement?

N.—Well, I have not consulted with any of the other Churches. We intend to invite them to come in.

DR.—If it is to be a *union* meeting, is it not rather a strange proceeding for one of the parties to the union to precipitate matters to the extent of engaging the evangelists, fixing the time, and everything of that kind, without taking the other parties to the union into counsel at all? Rather a *one-sided union*, is it not?

N.—I will tell you; the evangelists who are coming are eminently Scriptural.

DR.—From the Disciple stand-point.

N.—Yes, sir; they preach the *pure* Gospel in all its plainness and simplicity.

DR.—And they hope that “in all simplicity” we will receive them to hold their meetings in our church, and consider them *union* meetings?

N.—Yes, sir. I will just read a letter which I received by this morning’s mail from Mr. Slashaway, one of the two evangelists, and the principle speaker (Reading):

“Dear Brother,—Tell the people we preach the pure Gospel; we give no quarter to man-made creeds, human names, and denominational institutions which perpetuate divisions among Christians. We believe the Bible teaches that the Church should be *one*.”

At this point Charley, becoming interested, said :

C.—Excuse me, Mr. Narrowway, would you read that last sentence again?

N.—“The Bible teaches that the Church should be *one*.”

C.—Does Mr. Slashaway say which one?

N.—No, I think not. (Continuing to read) :

“We believe that as Christ prayed for union, and conditioned the salvation of the world upon the *oneness* of His believers, that the division of his Church into denominations is the greatest sin of Christendom.”

DR.—Therefore he seeks to add another one wherever he can find an opportunity. (Mr. Narrowway was aching to escape by employing the usual answer that they were not *another denomination* but the *Church of Christ*, but the presence of Charley, and a recollection of their conversation yesterday had a wholesome effect and he kept silent. The Doctor continued) : I noticed by last week’s paper that in a certain community where the people were in peace, and souls were being saved—the community having all the Churches it could well support, and all working heroically and in perfect unity for the good of the community—that this Mr. Slashaway went in, and, as the people expressed it, created Bedlam.

He stirred up such strife and division, bitterness and heartburnings as were never known in that community before. Berated the people on the evils of so many Churches, and then organized another little denomination, mostly of those whom he had succeeded in souring against the other Churches, and called it the *Christian Church*. He first requested the privilege of holding a few meetings in one of the churches, declaring he had no intention of organizing another Church, and then did his best to capture the whole Church, building, and all. I was talking with a man who had been on the ground, and he said this evangelist, Mr. Slashaway, "was so sleek and oily that at first some of the simple ones fell dead in love with him, and were almost ready to eat him up; but after he had done his work and gone, the only thing they regretted was that they had not done so." You people have learned to work that *union* dodge to perfection. Your kind of *union* reminds me of the story of the wolf, which went over to the sheepfold one night and saw a nice, fat little lamb standing out near the gate, and beckoning to the lamb said, "Come on over to our den and let's have *union*; we do hate these *divisions*." The lamb thought that sounded nice, and inquired, "What kind of union do you propose? State the terms, please!"

To which the wolf responded, "Certainly; these are the terms: I'll eat you up and then we'll be *one*." Now, Mr. Narrowway, that is the kind of union you people are after. You assume that you are the *Church of Christ*, not part of it, but the *whole* of it; that you have all the truth, and others are all in "Babylon." If they will come to your platform, you will have union. So would any other Church on similar terms. You are no more opposed to divisions than are others, and the remedy you propose is not only absurd, but preposterous, for it is not union on the *Bible*, but on your *interpretation* of the Bible which you propose. The union Christ prayed for was not as you imagine, one great ecclesiastical organization under one particular form of government, as this would doubtless be impracticable; but rather unity of spirit, purpose, feeling, and effort for the salvation of the world. The sooner the Disciple, or Campbellite, body will cease its sectarian war, and unite with other Churches to bring about this kind of true unity, the better it will be for the cause of Christ. I can not offer you our church for any such purpose as you propose.

N.—I presume, then, I may as well be going.
Good morning!

DR. AND C.—Good morning!

C.—Well, Doctor, I would not have missed this conversation for anything. Is it not wonderful how that cry for "*Christian union*" does take with a certain class of people? But it astonishes me how any sensible people, even among themselves, can be so blinded as to imagine they possess any characteristics which entitle them to be recognized as anything else than a *sect*, and the most sectarian of all the sects.

DR.—Yes, Charley, they live on contention. Go to their churches and what do you hear? Very frequently other Churches and ministers mentioned by name and publicly condemned; the Methodist's decided declarations of an experimental knowledge of religion is especially unbearable. They bring all possible reproach on the "*testimony meeting*," "*witness of the Spirit*," "*feeling saved*," and ask in ridicule, "Where do you feel it—in the back, or in your stomach, or where?" Now, while no sensible Christian contends that religion consists in feeling, yet a religion that has in it no feeling is not the religion of the Bible. They are the greatest sheep-thieves you ever saw, will compass sea and land to make one proselyte from another Church, and rejoice more over that one than over ninety and nine persons who need repentance. I have been told that the method of their evangelists is to go into

the homes of members of other Churches and begin as follows: "Why, how do you do, Mrs. Blank? Sister Jones told me you would feel very much slighted if I did not call!" Before leaving they will mark the family Bible at "*into*," "*out of*," "*buried*," and some other stock-in-trade passages, denounce the evils of "sectarianism," of which they are the most decided living examples, insist that there are "too many Churches," "too much expense," therefore they proceed to organize another one to be an additional expense on the community.

At this juncture the Doctor being called away, arrangements were made to continue the conversation the next evening.

After leaving Dr. Fairplay's study, young Wideawake was walking homeward when a flaming poster caught his eye, headed: "TAKE THE WATER ROUTE." Picking it up he read: "Except a man be born of water, . . . he can not enter the kingdom of God;" "They went down *into the water*, and he baptized Him;" "We are buried in baptism;" "\$5.00 to the person finding the Scripture which commands one person to *sprinkle* unmixed water upon another for any purpose. Apply at the *Campbell Street Christian Church*."

As he finished reading, a tall, slender gentleman, stepping up to him, said: "Excuse me, but is your name Wideawake?" "It is," said Charley.

"Mine is Nightingale," continued the stranger. "Perhaps you had noticed that Mr. Slashaway and his singer were to begin meetings in the Campbell Street Christian Church next week. I am Mr. Slashaway's assistant, his singer. Brother Narroway, the pastor, told us you were thinking of uniting with some Church, and I thought you might be induced to follow your Savior by being '*buried in baptism.*'"

C.—My parents are staunch believers in immersion. I have always been taught to regard it as the binding form prescribed in the Scriptures. Recently, however, I have formed a resolution to test every doctrine by the Word of God alone. I rather like the way the Methodists put it. "Whatsoever is not read therein [that is, in the Bible, not *thereinto*, but *therein*], nor may be proved *thereby*, is not to be required of any man that it should be believed as an article of faith." I see that to make prescriptions or impose obligations which Christ has not made is, of all things, most calculated to create divisions and schisms among the followers of Christ. Now, either Christ has, or has not, prescribed

and made obligatory the manner in which the water is to be applied in the ordinance of Christian baptism. If he has, I am determined to know it; but if there is no such prescription in the Bible, I am determined, in the interest of harmony and Christian union, so far as I am concerned, to let the old superstition die, and more, to do all in my power to break down the sectarian walls which (if it is not in the Bible) the exclusive immersionists have built up as high as heaven to break the unity of the Church. Now, if the Bible has laid down prescriptions and obligations, it certainly ought to be so clear that the earnest, honest inquirer could find them, and know exactly what the prescription is. But I find, among those who insist that God does prescribe mode, some declaring that the specific prescription is for three dips of the body forward into the water, and that nothing else is baptism; others as strenuously contending that the Bible makes no such prescription, that three dips forward is *more* than the Bible commands, and that the Bible specifically commands only *one* dip; and I have thought if each of these believes the other is wrong, is it not possible that both are mistaken, and that the Bible does not prescribe mode at all? I have been carefully reading the Bible of late, but somehow I have failed

so far to find the prescription commanding immersion, or even to come across the word immerse anywhere in the Book. I had been led to suppose, from the sermons and conversation to which I have listened, that the Bible was full of such references. I have asked others, and so far no one has been able to find it for me. I have a young Methodist friend who says if I will let him see the passage when I have found it he will go with me and be immersed. My resolution is to go *The Bible Way*. I have taken as my motto, "Whatsoever He saith unto you, do it." Can you help me by finding the passage?

REV. NIGHTINGALE.—Did you notice that reward we offered in that poster you were just reading?

C.—Yes, sir. But what had that to do with my question?

REV. NIGHTINGALE.—It has this to do with it: If the Bible nowhere commands sprinkling or pouring, then it must command immersion.

C.—I fail to see why.

REV. NIGHTINGALE.—Well, the Scriptures command baptism; and as no one contends for baptism in any other way than by sprinkling, pouring, or immersion, it follows, does it not, that if the Bible does not command sprinkling or pouring it must command immersion?

C.—Certainly not. If that were true, then if the Bible nowhere commands immersion, it would follow that it must command affusion—sprinkling or pouring—would it not?

REV. NIGHTINGALE.—I suppose it would.

C.—Very well, please show me, then, where it commands immersion.

REV. NIGHTINGALE.—We prefer to put it the other way, and insist that affusionists show us where the Bible commands sprinkling or pouring.

C.—I do not doubt that. If you can persuade them that if the Bible does not command sprinkling or pouring it must command immersion, that would certainly be your easiest way to prove immersion; but I can not be so persuaded. I do not like to differ with you, but I believe it quite possible for a word, such as baptize, to express what may be accomplished in any one of a number of ways.

REV. NIGHTINGALE.—My young friend, you astonish me. Don't you know that it is impossible for a word—as baptize—to express a result which can be accomplished by either sprinkling, pouring, or immersion? The word must specify some one action; any other teaching produces more doubt than the writings of Paine or Ingersoll. An infidel, hearing that the Bible prescribes

no particular form of action for Christian baptism, said that such teaching demonstrates what the skeptic has always claimed; viz., that the Bible does not prove anything.

C.—If you will find me that infidel outside of Barnum's menagerie or an insane asylum, I will see that you are liberally rewarded. Suppose we apply your principle to some other words, take the word *wet*, for instance. A father commands his boy to *wet* his ax before grinding it,—what particular, specific act does that command require? Will the boy not fully obey that command by either dipping the ax in water or by sprinkling or pouring water upon it? If the command to *wet* the ax does not specifically command sprinkling, does it therefore specifically command immersion? That is what your theory leads to.

REV. NIGHTINGALE.—I suppose the word *wet* does not necessarily specify what the particular action shall be.

C.—I thought you said a word must specify some one action; and that it is impossible for a word to express a result, or the accomplishing of a result, in any one of a number of ways.

REV. NIGHTINGALE.—Our authors have always contended that the word baptize must mean *specifically* either to sprinkle or to pour or

to immerse, or else it could mean nothing. Here are their words: "Does baptize mean anything?" "Can we understand what it means?" "To say that the Bible does not prescribe any *particular or specific* action for Christian baptism is to say that we can not tell what language means, and consequently God has made no revelation to us."

C.—I do not care what your "authors" have said. What I am after is what *God* has said. I presume only your illiterate men would talk that way.

REV. NIGHTINGALE.—They are our very ablest men. Our most trusted authors say that. For example, I have here in my pocket a book by Prof. A. S. Johnson, D. D., LL. D., entitled "Letters to a Young Methodist Preacher." He says on page 149: "I present you with an acorn, and request you to plant it in good ground, which you do. After waiting ten years your tree blooms, and upon inspection, when the fruit comes to maturity, you find on one limb fully matured ears of corn, on another beautiful red cherries, and on another large yellow apples. What do you think of such a tree? It is clearly an *impossibility*. For God laid the principle deep down in the nature of things that every thing must produce its kind. Christ gave the word *baptize* to the world through His apostles. They

planted it in the soil of the human heart. It grew, and lo! the tree bears fruit. Let us examine it. On one limb there is *sprinkling*, on another there is *pouring*, on another *immersion*. What do you think of this tree and its fruit? Do you think the original seed could bring forth three kinds of fruit so diverse? Is it not a fact that some *grafting* has been done? I challenge the Methodist Church to produce another word in any language that has as many and as diverse meanings."

C.—That sounds very plausible, Mr. Nightingale, to the unthinking. Now, hold steady a moment till I prick that bubble! So that there can be no mistake, we will use a simple English word this time, and we will let the word *wet* be the acorn planted, and when the tree is grown we find upon inspection on one limb an ear of corn (*sprinkle*), on another we find a beautiful red cherry (*pour*), on a third a large yellow apple (*immerse*). And you exclaim with Dr. Johnson, *Impossible!* Surely some grafting has been done! And yet every schoolboy ten years old and younger knows that he can *wet* his slate by sprinkling or pouring water on it as truly and certainly as he can by dipping it under water, and no D. D., or LL. D., no college president or Disciple preacher on earth, can use logic or

sophistry enough to convince that boy against the evidence of his own senses that he can not wet his slate by sprinkling as well as by dipping. The difficulty with Dr. Johnson and all the rest of them appears to me to be this: They will have it that others believe the word baptize is the exact equivalent of the word *sprinkle*; also that it is the exact equivalent of the word *pour*; also that it exactly corresponds to the words dip and immerse. Now, others hold to no such absurdity. The Doctor's marvelous imaginary tree, bearing its long ears of yellow corn, its lucious, plump, red cherries, and tempting apples is more visionary than a baby's wildest dream. When you can show me why (if the word *wet* may express an action which can be accomplished by either sprinkling, pouring, or dipping, without necessarily specifying either) the same may not be true of the word baptize, I may be convinced, not before. But what I am after now is the Scripture passage which prescribes dipping for baptism.

REV. NIGHTINGALE.—I see you are determined to fight immersion.

C.—On the contrary I am determined to accept it and be myself immersed, if you will show me the passage which commands it.

REV. NIGHTINGALE.—Bro, Slashaway can

show you the passage. He knows the Scriptures almost by heart. He can convince any one that we are right. Will you be home this evening?

C.—Yes, sir. And I shall be happy to see you and Mr. Slashaway if either of you can give me any help, for I am getting almost desperate in this matter. I must find that passage. Not only for my parents' sake, but for the friend of whom I spoke.

REV. NIGHTINGALE.—Very well, we will be there at seven o'clock.

Promptly at the hour named the two evangelists, accompanied by Rev. Narroway, appeared at Charley's home, each carrying a number of books, among which were lexicons, commentaries, odd volumes of cyclopedias, histories, and several works on baptism.

On entering the room, Mr. Slashaway could not disguise his discomfiture in finding, comfortably seated in a large easy-chair, an intelligent-looking gentleman of about middle age, with keen, sparkling eyes, and an unmistakably clerical appearance, and as Charley, who had been introduced in the hall, stepping by, said, "Allow me the pleasure, Mr. Slashaway, of introducing the Rev. Dr. Fairplay, pastor of the Central Avenue Methodist Episcopal Church,"

his countenance perceptibly fell. With considerable nervousness, attributable, perhaps, to the rapidity with which he had been walking, Mr. Slashaway deposited his books on the center-table.

We might say that Charley, being desirous of having the matter carefully sifted, had stepped into the Doctor's on his return, told him of the evangelist's intended visit, and asked him to be present.

After a few commonplace remarks, Charley said: "I presume, gentlemen, we may as well begin at once. Mr. Nightingale has doubtless told you, Mr. Slashaway, that I have been looking for the Scripture passage where God commands immersion, or specifies 'the manner in which the water is to be applied in Christian baptism. Mr. Nightingale says he is sure you can find the passage. If so, you will take a great burden from my mind by doing so at once.'"

REV. S.—Have you found the passage which commands sprinkling? I believe it is universally admitted that *immersion* is Christian baptism. It is so clearly taught by the Word of God as to be admitted by all Churches and all authorities. Sprinkling is not so admitted, and therefore the controversy should be wholly on *sprinkling*, and

not on immersion. So I propose to change the question, and ask what proof is there that sprinkling is Christian baptism? Perhaps this *Methodist* brother could give us some light on that subject.

DR.—You are evading the question, Mr. Slashaway. This young man is in earnest; give him an answer. If you can not answer his question, and desire to question me, I shall be pleased to hear from you. But first let me say your statement that “it is universally admitted that immersion is Christian baptism” is untrue. Multitudes who have been thoroughly immersed, some so thoroughly as to cause death, have not been recognized, even by yourselves, as having ever received Christian baptism, and therefore it is not universally admitted that immersion is Christian baptism.

REV. S.—I mean immersion in the name of the Father, Son, and Holy Spirit, as we practice it.

DR.—I am sorry to say that you are wrong again, for you dip your candidates but *once*, while the Dunkards and several others give *three* dips; and these insist that immersion as practiced by you is not baptism at all. You have also misstated the reason why others admit the validity of baptism as practiced by you. It is

not, as you say, because “immersion is so *clearly taught by the Word of God*,” though you constantly so represent.—(We maintain that immersion, as such, can not be found anywhere within the Word of God.) The reason we allow it is simply because the Bible, in commanding baptism, does not specify how the water shall or shall not be applied, and therefore we refuse to be a party with those who, as we believe, add to the Word of God, and put a “yoke upon the necks of the disciples” which *God* never put there, by insisting, contrary to Scripture, on one particular mode. We do not feel at liberty to countenance such despotism. If others prefer to practice immersion we are ready to allow them; but we demand liberty of conscience, too, and we are not ready to come under a yoke which we are confident Christ never imposed, nor to become the instruments of thus destroying the liberty of others and lording it over their consciences. This young man knows that to unite with a Church which teaches prescription as to mode, means not only that he can have *no choice* himself, but that he must, while in that Church, insist upon all others that the Bible prescribes mode, and must, while there, regard all who have not been immersed as *unbaptized*. He realizes that this is an awful responsibility to take

upon himself, and he insists upon knowing before he takes it, the certainty of his ground. If immersed in a Church which does not teach prescription as to mode, the case would be far different, for there he would not be required to regard others as unbaptized, nor to insist that those he persuaded to come with him must also be immersed, without being able to show them any requirement for it. Realizing the difficulty into which he has placed you, you now propose to demand of him where the Bible *prescribes* sprinkling, a thing which he has never pretended to claim, and in case he fails in that, to say, "If the Bible does not prescribe sprinkling it must prescribe immersion," an absurdity he has already fully exposed to Mr. Nightingale. The controversy does not turn, as you say, on *sprinkling*, but it is simply this: *Does the Bible prescribe the mode* in which water shall be applied in Christian baptism? Will you do as the young man requests—cite him to the passage which *prescribes immersion*?

Mr. Slashaway had never felt the force of words more keenly than these utterances of Dr. Fairplay, and was forced to the conviction, in a manner which surprised himself, that their usual maneuvering on those lines would have to be instantly abandoned. Turning to Charley, he said:

REV. S.—If you had only understood the Greek, Mr. Wideawake, or the meaning of the Greek word *baptizo*, the command would have been very plain to you as a command to *immerse*, but I have a number of Greek lexicons here with which I think I can convince you.

C.—Just a moment, Mr. Slashaway, before reading from that book. Whom are those lexicons written by, God or men?

REV. S.—By *men*, of course.

C.—Well, now, I know nothing about the Greek, or Greek lexicons, and I do n't know that God is going to judge me by them. What I want to know is whether this Bible, as we have it, anywhere commands immersion, and that so clearly that any plain English Bible student can see it for himself without any words of explanation from anybody. If so, will you please give me the passage?

REV. S.—There are passages which certainly *allude* to immersion, and others where it is evident immersion was practiced.

C.—That *may* be true. I think I know what passages you refer to. I have always been taught so to regard them also, but the less I study of what *men* say about these passages, and the more I study of what *God* Himself says, the less certain I am that my former teaching

is correct. I see so many passages which seem to look the other way. But whether that is true or not does not especially affect my case. What I want to know is this: Has God commanded me to be immersed?—that is the question. If so, will you at once give me the passage?

REV. S.—I see you and your *assistant* here (glancing at the Doctor) intend to hold me to a *positive command*, and so I may as well state to you first as last, that it is not in our *English Bible*, commonly known as the “Authorized,” or King James Version. And the reason is that it is not a faithful translation. It was made by *Pedo-baptists*. If this word (baptize) had been everywhere *translated* instead of being simply *transferred*, wherever you now read baptize you would have read *immerse*, and the commission would then have read, “Go ye into all the world and disciple all nations, *immersing* them.” Campbell’s Bible and the Baptist version both render it *immerse*, and in this respect are faithful to the original.

C.—Did our translators not know how the word should have been rendered, or were they too depraved to translate it as it should be?

REV. S.—They knew very well how it should have been translated, but they were *Pedo-baptists*, and hence prejudiced against immersion;

and besides their *hands were tied*, as one of the king's restrictions upon them was that they were to retain *old ecclesiastical words*, and another that they were to follow a former translation (the Bishops' Bible) as far as the original would permit.

C.—What did the translators of the Bishops' Bible call the ordinance of baptism?

REV. S.—They also rendered it *baptize*.

C.—Were they prejudiced against immersion, too?

REV. S.—Yes. This book [taking from the table a book entitled, "History of Sprinkling," by Rev. L. C. Wilson] says, page 78: "These proud and unscrupulous bigots used every means to bring about the change [to sprinkle]; . . . a happy thought came to them: We will not translate the word at all, but transfer it," etc. Wilson says these bishops were "wicked and godless" men.

C.—Were there any English translations before the *Bishops'*?

REV. S.—Yes. The King James Version appeared in 1611, the Douay Bible in 1609, the Rheims in 1582, the Bishops' in 1568, the Geneva in 1557, Cranmer's in 1540, Taverner's in 1539, Matthew's in 1537, Coverdale's in 1535, Tyndale's in 1525, and Wyclif's in 1380.

C.—How did all these versions render the word *baptizo* when speaking of the ordinance of Christian baptism?

REV. S.—They all rendered it *baptize*, not a single one by *immerse*.

C.—Were these translators all affusionists, and prejudiced against immersion?

The questions were becoming somewhat embarrassing to Mr. Slashaway; but he saw no means of evading an answer, and so replied that, with perhaps the exception of the Bishops' and those which followed, he would have to admit they were all *immersionists*. At least that their writers so claimed.

DR. FAIRPLAY.—Are we to understand you that all these translators (immersionists and affusionists together) agree in giving us unfaithful translations, so far as this word is concerned, and that it remained for Alexander Campbell and the Baptists (who of course could not be supposed to be prejudiced at all), to give us faithful translations so far as this word is concerned?

REV. S.—Yes, sir.

DR. F.—Those who can believe that, Mr. Slashaway, must have the gift of a *sublime and*

irresistible faith, or be possessed of a degree of credulity which does not *often* fall to the lot of *reasoning* men. Surely I can conceive of no "mountains" that such a faith could not remove! The translators of our common English Bible *Pedo-baptists*! They were, but what do you mean by a *Pedo-baptist*? May he not be an immersionist? A *Pedo-baptist* is simply *one who believes in baptizing infants*. Our translators were as staunch *immersionists*, sir, as you are, though you have heralded to the ends of the earth that our Bible is a "*Pedo-baptist translation*," seeking to make the impression that it is the translation of *affusionists*. I should think for very shame it was about time to stop that kind of business. Our translators lived in a country and at a time when infant baptism by *immersion* was the law of the land. I see you have a Baptist history on the table there (Ivimey's History of English Baptists). Turn to page 138 in that book, and you will find the author saying, in speaking of the years 1616 to 1633 in England: "Immersion was incontrovertibly the universal practice in England at that time." Dr. Graves, immersionist, also says, quoting Wall and indorsing it: "As for sprinkling, properly called, it seems it was, at 1645, just then beginning, and used by very few. It

must have begun in the disorderly times after 1641, for Mr. Blake, who lived in England in 1644, had never used, nor seen it used." I see also you have Alexander Campbell on the table. On page 140 (Baptism) he says: "The translators of the common version were all, or nearly all, genuine Episcopalians, and at the very time they made the version (1611), were accustomed to use a liturgy which made it a minister's duty, in the sacrament of baptism, to take the child and '*dip* it in the water.'" So say all your authorities when arguing on the history of immersion. The play on the word "*Pedo-baptists*" has given you people a fertile field from which to collect your so-called "*concessions*" of *Pedo-baptists*. You might as well quote from yourselves, gentlemen, and call them "*concessions*." The bulk of your so-called conceders who have testified in your favor were as staunch immersionists as you are.

REV. S.—I think we may as well leave the question of versions.

DR.—Not just yet, Mr. Slashaway. It may be a little uncomfortable for you, but I have a few more questions to ask. I see the Baptist Bible Society, on page 45 of their Report for 1840, accuse the British and American Bible Societies of "combining to *obscure* a part of the

Divine Revelation, and by this means *propagating their peculiar sentiments, and diffusing the opinions of a party.*” Do you approve such statements?

REV. S.—That is unquestionably what they are doing. If they had not done so, this young man would have had no difficulty in finding immersion plainly commanded.

DR.—Do Baptists and Disciples publish and circulate the Authorized Version?

REV. S.—O yes. The others of which I spoke have never really taken the place of the common version. We use the Authorized in all our churches, and circulate it among our people.

DR.—I thought you accused those who did that of “obscuring the Divine Revelation, propagating the peculiar sentiments of Pedo-baptists and diffusing their opinions.” Do you think it is right for you to do what you condemn others for doing?

REV. S.—O, well, you see, we *accompany* the Word with proper instruction, explaining all this from our pulpits, and in our books and periodicals. This is the only way to expose the fraud.

DR.—Aye, and the only way to convince them that immersion is divinely commanded.

REV. S.—I suppose so.

DR.—I believe it! And the confession is fatal

to your theory, for it forces the conclusion that the word is so used in the New Testament that if one—such as this young man—is left to judge of its meaning by its context in the New Testament, without any “instruction” from immersionist teachers, or books, or any false translation, such as that of Alexander Campbell, he will see that it can not mean *immerse*. What do you think of that, Charley?

C.—Until I began to study the Book itself, and not what men have said about the Book, I had always supposed, from what I heard, that immersion was plainly commanded in our English Bible. Do not immersionists constantly say, “We are perfectly willing to risk our case with the present Pedo-baptist version, imperfect as it may be?”

REV. S.—Yes, sir, we do.

C.—Then please hesitate no longer, but give me the passage at once, without trying to teach me Greek, where God commands me to be immersed.

Rev. Narroway, who had been considerably agitated as he saw the great immersionist champion being more and more hardly pressed, said in a loud whisper: “The lexicons, Bro. Slashaway, the lexicons! Why not appeal to them?” But that gentleman, divining what awaited him

when he should make his appeal to the lexicons, and being exceedingly loath to leave Wilson, his favorite author, especially since this book had been so flatteringly commended by their people, press, and publishing houses, said:

REV. S.—I see on page 79 of this book, Wilson says: "In the Septuagint Greek—in 2 Kings v, 14; Isa. xxi, 4; Job ix, 31, *et al.*—they (meaning the translators of the common English Bible) found the word *baptizo*; but in these places they *translated it.*"

DR. F.—Translated what? baptizo?

REV. S.—Yes, sir.

DR. F.—But, sir, the translators of our Bible were not translating the Greek Septuagint. The Septuagint is itself only a Greek translation of the Hebrew Scriptures; consequently they were not translating the word found in the Septuagint, even if that word had been *baptizo* in all the passages cited by Mr. Wilson, which it was not. I see you have Dr. Dungan's work on the table here, called "On the Rock," which would better be called "On the Sand." On page 158 of this book I see he says, "I DO NOT KNOW THAT OUR TRANSLATORS WERE INFLUENCED BY THE SEPTUAGINT IN THEIR TRANSLATION."

REV. S.—Did you say that *baptizo* is not the word, even in the Septuagint?

DR. F.—Yes, sir. I say that in some of the passages cited—for instance Job ix, 31—*baptizo* is not the word even in the Septuagint; the word is *bapto*, which is an entirely different word, and never once used in all the Bible for the ordinance of baptism. It is a word which, according to immersionist authors themselves, is used to express that which may be done by sprinkling as well as by dipping. (See Alex. Carson, page 44, and many others.) This, immersionist authors once all denied (See Dr. Gale and others); now their scholars all admit it. Further, Wilson boasts that our translators translated the word found in Isa. xxi, 4, and that the Septuagint has in this place *baptizo*. Yes, but did the translators render the Hebrew word (*baath*), which the Septuagint renders *baptizo*, by the English dip or immerse? That is what Wilson is trying to establish. They did not; but they render it “fearfulness *affrighted* me,” where to render it dip, plunge, or immerse would make nonsense. The Hebrew word in the other passage (2 Kings v, 14) is *tabal*. True *tabal*, which our translators render dip in this passage, is *once* only—viz., in this passage—rendered by *baptizo* in the Greek Septuagint. No one can believe that the Greek translators of the Hebrew Scriptures rendered the same Hebrew word (*tabal*) fourteen times

by *bapto* and *once* by *baptizo* by mere *chance*, and without reason. The fact is, they knew that *baptizo* was used among the Jews to mean ceremonial cleansing or purification, and for that reason, and for no other, they used *baptizo* instead of *bapto* in 2 Kings v, 14. The solitary instance in which the dipping (if dipping it was) resulted in *cleansing* was that of Naaman; and in that case, and in that only, the Greek translators used *baptizo* to express that cleansing. As Dr. Fairfield says: "They did not use *bapto* fourteen times, and then use *baptizo* once, because it meant the same thing as *bapto*, but because it did *not* mean the same thing," which is the strongest possible proof that the Greek translators of the Old Testament did not believe that *baptizo* meant to dip. Further, it is by no means certain that our translators are correct in rendering the Hebrew word *tabal* by dip in 2 Kings v, 14. For, first, mark you, the command of the prophet (v, 10) was not that Naaman should *dip* himself seven times, but that he should "go and *wash* in Jordan seven times;" and the legal mode for cleansing from the pollution of leprosy was not dipping but sprinkling. (See Lev. xiv, 7.) This law required that the leper should be *sprinkled seven times*. Also the ancient custom of bathing or washing at rivers was usually by affusion.

(See Dr. Smith's Dictionary of Christian Antiquities under the article "Loutron.") In further proof of this view the Latin translation (the Vulgate) renders the Hebrew word *tabal*, not *immergo*, which the immersionists theory would demand, but *lavo*, which means simply to *wash* without regard to mode. The Latin has it, then, "He went and *washed himself* seven times at Jordan." So all the probabilities are that the washing was done by sprinkling and not by dipping at all; though it would not affect the case even if it had been done by dipping. Let it be further borne in mind that in no one of the sixteen instances in which *tabal* occurs in the Old Testament does it imply—and in most instances *will not admit of*—the idea of a total immersion. Hence, not even does the Hebrew word *tabal* (with which, however, we have nothing especially to do at present) answer to the immersionist's idea of *baptizo*.

REV. S.—But Wilson says that in Matt. xxvi, 23; Mark xiv, 20; Luke xvi, 24; and John xiii, 26, the same Greek word (meaning *baptizo*) is translated into *plain English*.

DR.—And in so saying he states what is absolutely untrue, for the word used in all these places is not *baptizo* at all, but *bapto*, which is, as we have shown, an entirely different word,

and is not once used to express the ordinance of baptism throughout the whole Bible. But why did he pass over in silence the *only* places in the New Testament where the word *baptizo* was translated into *plain English* by any other word than baptize? Can you imagine?

REV. S.—I can not.

DR.—Perhaps it would be well for you to give that subject a little careful thought. A good cause, Brother Slashaway, does not require such methods in its defense.

C.—Did I understand you, Doctor, that the Greek *baptizo* is sometimes translated in our version by another English word than baptize?

DR.—Yes, sir. It is in four places: Luke xi, 38; Heb. ix, 10; and twice in Mark vii, 4.

C.—Well, our writers constantly say: “Not a single *translation* of *baptizo* can be produced in any Bible, in any language, to mean anything but *immerse*.” Is it translated *immerse* in the four instances you speak of?

DR.—Your writers have said a good many things on this subject which will bear to be taken with some caution. No, Charley, it is not translated *immerse*, or by a word that means *immerse* in any one of the instances given. In all four places it is translated *wash*, which denotes no particular mode of applying the element. Mary

"washed" the Savior's feet with her tears. I would scarcely imagine she dipped them. Nearly all ancient washings of persons were by affusion, as we have seen. (See also reference made to this custom, 2 Kings ii, 11.) But the word *wash* expresses no mode. On examining Bibles in other languages you will find the statement just as far from the truth.

C.—In this book which Mr. Nightingale lent me, entitled, "On the Rock," by Professor Dungan, formerly of the Drake University, Des Moines, Iowa, I read (p. 164): "When our translators' hands were *untied* they testified that *baptizo* meant to dip."

DR.—What amuses me is that immersionists should "tie up" their fellow immersionists in this manner, and what is still more funny is that the knot should have affected all the English translators for centuries before it was tied. [Even Mr. Slashaway had to smile at the absurdity.] The "tie," Charley, is altogether fanciful, and what is still more fatal to the theory is, that when, as immersionists say, their hands were "untied" they did *not* testify "that baptize meant dip," but testified, as they always had, that the word did not specify mode.

REV. NARROWAY.—Then, doctor, it surely can not mean sprinkle.

DR.—Whom did you ever hear say it necessarily did mean sprinkle? I should think you people had put up and knocked down, killed, and buried that *straw* man of yours pretty nearly often enough to let him rest awhile peaceably in his grave now, without exhuming the corpse, every time the subject is mentioned, for a fresh encounter.

C.—Let us get back to the Bible, Mr. Slashaway. Your assault on our English Bible's translation of the word baptize has led us a good way from the Bible itself. Let us get back. Is there anything in the Book to show me that God prescribes immersion, and makes that obligatory?

REV. NIGHTINGALE.—Give him the *lexicons*, Brother Slashaway, give him the *lexicons*!

DR.—Do not be in a hurry about the *lexicons*, Mr. Nightingale, you will get to them quite soon enough to suit you. Doubtless you are aware, Mr. Slashaway, of some pressing reason why immersionists have, of late, with such practical unanimity selected *immerse* to express what they do in baptizing, instead of the plain Anglo-Saxon *dip*. A few years ago *dip* had the right of way (see Alex. Carson on baptism), but now *immerse* is the word. Perhaps we will ascertain some of the reasons before we get through. We are making very satisfactory progress. Immersion-

ists make a great ado over our version because the translators, as they say, *Anglicized* the Greek *baptizo* instead of translating it into *plain English*. Have they themselves translated it into plain English, or pretended to? Do they render it *dip*? On the contrary, they have done the very thing for which they condemn the translators of the Authorized and Revised Version; *i. e.*, they have *Anglicized* the Latin *immergo*, and rendered "baptize" by "immerse," in all but one or two places, where "immerse" would not fit very nicely. Is not baptize as truly and plainly English as immerse is? If not, why not? *Can you tell*? But if immerse is the proper word to translate *baptizo*, why do not the Latin versions render it by *immergo*? Surely here is the place, if anywhere, where immerse should have been used if it is a proper translation. The Latins themselves rejected their own native *immergo* as "weighed in the balance and found wanting," and it remained for modern immersionists of English and American tongue to take up the cast-off garments of Rome as a suitable dress in which to clothe this sacred ordinance of God.

REV. S.—But our books and papers say that *baptizo* was never *translated* into Latin to mean anything but immerse.

DR.—And in so saying make themselves as

ridiculous as they do in making the same assertion concerning our English version, which absurdity we have exposed. The fact is, it was never translated into any Latin Bible to mean immerse. If so, tell us where, will you?

REV. S.—I am afraid I can not tell you.

DR.—Then it is high time you ceased trying to fool the people by telling them “it is never translated into a Latin Bible to mean anything but immerse.”

REV. S.—I will now appeal to the lexicons, as we consider them our great stronghold.

DR.—But Alex. Campbell says (Debate with Rice, pp. 96, 106), “No learned man will ever rest his faith upon dictionaries.” Again: “The dictionaries are sometimes wrong, and that I can prove.” But if you wish to make your appeal to the *dictionaries*, so let it be. They, too, like the English, Latin, and all other *versions*, are with us. But let us clearly understand our respective positions: The exclusive immersionist’s idea is that the word baptize is *specific*; that is, that the word necessarily specifies some one particular mode or form of using the element; or, as you prefer to put it, some one particular *action*. Ours is that it is *generic*; that is, it does not necessarily specify any one particular action, but may be accomplished by any one of a number of

acts. To illustrate: *Wet* is a generic word, since a thing may be wet by sprinkling, pouring, or dipping, without the word necessarily meaning either sprinkle, pour, or dip, to the exclusion of everything else. Sprinkle and dip, on the other hand, are *specific* words, necessarily indicating or expressing some one particular mode or action. *Kill* is *generic*, but *shoot* *specifies* how. No one can say that because *wet* does not mean specifically either dip, sprinkle, or pour, it can not mean anything, or because *kill* does not mean specifically and necessarily either shoot, stab, poison, drown, or hang, it can not mean anything. That would be nonsense, but it is the way your people argue concerning *baptize*.

Now your contention is that the dictionaries specify how the water must be applied to effect baptism; viz., by immersion. We say the dictionaries, with one voice, prove your position false. Mark! our position is not that the word *must mean sprinkle*. If there was not a dictionary on earth that defined *baptizo* by *sprinkle*, our position would still stand, for our contention is not that it must mean sprinkle, but that it denotes a result which can be effected in any one of a number of ways; that the word does not necessarily specify mode at all. Suppose there was not an *English dictionary* that defined *wet*,

to sprinkle (and there certainly is not one that gives sprinkle as the first and principal meaning), but for all that, who would contend that, therefore, a thing can not be wet by sprinkling? Now, you hold that the dictionaries limit the meaning to immersion, and make that essential to baptism; we maintain that the dictionaries do not specify how the element must be applied, or in what quantities, or whether the subject must be applied to the element or the element to the subject, so that when Christ said, "Go baptize!" if he meant to *specify*, in these matters, we must find the specification outside of the word *baptize*, for it does not specify.

REV. S.—Yes, sir, that is the contention. We maintain that the word *does* necessarily specify the manner in which the contact is to be effected, and the dictionaries prove that to be *immersion*.

Here taking from the table Alexander Campbell's "Baptism," and turning to page 122, in which is a long list of dictionaries quoted, he read the entire list of definitions through.

DR. F.—Campbell says (p. 122) the "Greek lexicographers are the most learned and the most competent witnesses in this case in the world." The first lexicon you quote from his book is *Scapula*, which, like *Pasor*, his third witness, is a mere abridgment of *Stephanus*. I will now

disprove your position from your own authorities. Both *Scapula*, *Pasor*, and *Stephanus* give *abluo* and *lavo* as the only meanings the word has as an ordinance in the New Testament, giving neither dip nor immerse as a New Testament meaning at all. *Abluo*, according to all Latin dictionaries, means "to wash, to make clean, to purify." *Lavo* means "to wash, bathe, to make wet, moisten, bedew," etc. Neither of these necessarily expresses any particular mode of applying the water, and therefore these three first authorities quoted by you are entirely with us.

Kouma, native Greek lexicographer, gives (1) To sink, put frequently into water, to besprinkle, shed forth or sprinkle. (2) To draw or pump water. (3) In an ecclesiastical sense, to baptize.

Immersionists tell us no dictionary gives sprinkle as a *first* meaning. Even if that were true it would not affect the case, but it is false.

Gazes, native Greek, (1) *Breko* (to wet, moisten or sprinkle), (2) *Louo* (to wash), (3) *Antleo* (to draw or pump water), (4) *Baptizo* (to baptize).

What need have we of further witness? If these men did not know their own language there is little hope for us. These definitions make it certain that *baptizo* is not a specific but generic word.

Rost and *Palm* give, "To dip in or under often or repeatedly; hence to moisten, pour over; generally to sprinkle upon, to pour upon."

Robinson says in the New Testament, 1st, "To wash, lave, cleanse by washing; 2d, To wash one's self, to perform ablution; 3d, To baptize." Then in a footnote he adds: "It would seem to have expressed not simply immersion, but the more general idea of ablution or affusion." This is all we could wish. His testimony is conclusively with us.

Leigh says: "To wet, to plunge, and *primarily* (primarily, mark you), may signify *any kind of washing*, or immersion. It is taken also for any kind of washing, cleansing or purifying, even that *where is no immersion*, as Matt. iii, 11, 12; Mark vii, 4," etc. He then quotes *Vossius* where he says: "To sprinkle or cleanse the body sacramentally."

Could words be plainer if we had framed them to sustain our position ourselves?

Wolfius says: "*Baptizo*, in Luke xi, 38, means washing done by sprinkling."

H. Cremer holds sprinkling in Ezek. xxxvi, 25, to be baptism. All immersionist authorities, so far as we have been able to learn, suppress this.

Grimshaw says: "To wash, dip, besprinkle." *Wash* is given first, then *dip*, then *sprinkle*.

And so I might go on through the whole list. There is probably not a dictionary on earth which holds with you that *baptizo* necessarily specifies the manner in which the subject and element must come in contact with each other in baptism. No wonder Alex. Carson says, "I have all the lexicographers against me," in the position that *baptizo* "always means to dip, never expressing anything but mode." Now, Mr. Slashaway, since the dictionaries are all against you, what have you to say?

REV. S.—I contend that in *law* we must apply to a word its *primary* meaning, and the commission is law.

DR.—And you *assume* that immerse is the primary meaning of *baptizo*. This can not be proved; there is strong evidence to the contrary. But even if it were true, the statement you base upon it is not true, as I will show you. There is another word in the commission—*pneuma* (ghost)—its *primary* meaning is *wind*. Now apply your principle and it must read: "Go, disciple all nations, baptizing them into the name of the Father, and of the Son, and of the Holy *wind*." "Verily, verily, I say unto you except a man be born of water and of *wind* he can not enter into the kingdom of heaven." What nonsense!

REV. S.—But you are making the Word of God ridiculous.

DR.—No, sir, it is not I, but your principle applied which makes it ridiculous.

The Greek and Latin fathers constantly speak of sprinkling as baptizing. *Clemens of Alexandra*, A. D. 190, *Odys.* II, 261, says: "This is a custom among the Jews to baptize upon the couch." Again: "The image of the *baptism* of the Bible was handed down from Moses to the poets thus—'Having *besprinkled* herself with water, Penelope comes to prayer.'"

Justin Martyr: "Sprinkling, with holy water, *Novatian*, A. D. 251, says: "He received *baptism* signified by the prophet," *Isa.* lvi, 15.

Origen, born only eighty-three years after John died, Vol. IV, p. 231, says: "What makes you think that Elias, when he comes, will baptize, who in Ahab's time did not baptize the wood upon the altar?" Compare this with 1 Kings xviii, 31-38, where we are told the water was *'poured* upon the wood.

Novatian, A. D. 251, says: "He received *baptism* in the bed on which he lay by being sprinkled."

Ambrose, *Apol.* 59, says: "He who desired to be purified by typical baptism was *sprinkled* with a bunch of hyssop."

Tertullian: "These two baptisms he shed forth from the wounds of his pierced side." No dipping here.

Clemens: "Baptized a second time with tears." *Odys.* II, 649.

Cyril of Jerusalem says: "Thou seest the power of baptism; . . . be of good cheer; he will sprinkle you with clean water."

John of Damascus reckons up seven baptisms; the last, "that which is by blood and martyrdom."

How is a man to be dipped in his own blood or tears? Will you resort to the *metaphorical* dodge, and say, "They were, as it were, overwhelmed?" That will not do; for, first, it contradicts the facts—they were not metaphorical, but real baptisms; and, second, metaphors are always based on realities, and one must correspond, at least in the main points, with the other. If dipping or immersing only is baptism, then shedding one's blood on himself can never change a literal dip into a metaphorical pour or sprinkle.

Gentlemen, did these fathers understand their own language? If not, there is little hope for us learning it.

C.—Mr. Slashaway, your appeal to the lexicons (human opinions) has taken us a long way from the Bible again. Let me ask you: Is there any proof in the *Bible* itself that *God* ever commanded me to be immersed?

REV. S.—I will make my next appeal to history.

C.—Do you mean sacred history, as recorded in the Bible?

REV. S.—No, sir. I appeal to the history of the Church—the early Church after the Apostolic times.

DR.—What has that to do with the case?

REV. S.—Living close to the Apostolic times, they must have known what was practiced by the apostles, and if they immersed, it is strong evidence that the apostles also immersed.

DR.—Then if, living so close to the Apostolic times, they practiced trine immersion (three dips), and baptized men, women, and children naked, put upon them the sign of the cross, laid upon them holy hands, anointed them with oil, put salt in their mouths before baptism, gave them milk and honey to drink after the devil had been expelled, is it also evidence that the apostles practiced all these abominable absurdities?

REV. S.—O, these things were *more* than was commanded; they were superstitious additions.

DR.—Exactly. And how are you going to prove that immersion itself was not also one of their superstitious additions? This was the natural way for such persons to reason: If a *little*

water is good, more would be better, and so, to improve upon God's Word and ordinances, they introduce all these corrupt innovations, authority for which can not be found anywhere in Scripture. Neander justly says: These "superstitious persons imagined, from attaching too much importance to externals, that baptism by sprinkling was not valid." It was not *expressive* and *emblematic* enough to suit them in its original mode, so they made the putting off of the clothes *represent* the putting away sin. The naked body *represented* Christ upon the cross; the sign of the cross *represented* the crucifixion; putting them under the water *represented* Christ's burial; three dips *represented* the three persons in the Godhead; lifting them out of the water *represented* the resurrection of Christ; anointing with oil *represented* the descent of the Holy Ghost, and so on to the end of the chapter. But where is the Scripture for all this? These fanciful representations took their rise in the superstitious minds of men who attached to baptism an importance never intended by the God of heaven. Baptism was no more intended to represent the burial and resurrection of Christ, than the naked body, before baptism, was intended to represent the naked body of Christ on the cross. The two had a common origin, and it

is time the old superstitions were both allowed to die. The first time immersion appears as a religious rite was in these superstitious times. Tertullian is the first man who names it, and the first time he names it trine-immersion was the rite. We find *sprinkling* mentioned as valid baptism with the earliest mention of baptism in secular history.

REV. S.—I guess we had better go to the Bible.

DR.—I think so.

REV. S.—Now, this young man wants the place where God commands immersion. He admits the Bible commands baptism, but can not be persuaded that the word baptize necessarily means immersion. This is my first *Bible* proof: Eph. iv, 5, says, there is “One Lord, one faith, one baptism.” Now you admit that immersion is *one baptism*, the Bible says there is *but one* therefore immersion must be that one.

The look of supreme satisfaction that came over Mr. Slashaway's face as he let fly this logical dart was most reassuring to his friends. They felt sure this went straight to the mark. But the ease with which the Doctor caught it upon his shield, and let it fall harmlessly to his feet perfectly astounded them all.

To make it more impressive Mr. Narroway had interjected:

“A Methodist brother stated to me that *Baptists* were unscriptural in baptizing when they believed in the *baptism of the Holy Spirit*, because Paul said there was but *one* baptism. I replied that the *Methodists* were equally unscriptural, as they also claimed two baptisms—water and Spirit. Of all who claim Holy Ghost baptism to-day the Quakers only are consistent with Paul’s statement, but they also err in calling the gift of the Spirit a baptism.”

DR.—Your Methodist brother must have been well informed to let you off so easy. But I believe you did not tell us what he said in reply. It is quite true that the Bible commands, and that we have the example of the apostles for the practice of water baptism, but the application of water in any form, or in any name, does not constitute baptism separate from that which is effected by the Holy Spirit any more than the shadow of a man is to be considered as another and different being. The *real* baptism with the Spirit is merely symbolized by the ritual. The latter is of no value without the former (witness the case of Simon Magus). The *one* baptism of which Paul spoke is the *baptism of the Spirit*, of which water baptism is but the symbol or

shadow, and apart from which water baptism has no meaning.

Paul says: "There is one Lord" (Jesus Christ), "one faith" (upon Jesus Christ), "one baptism" (into Jesus Christ), and that baptism is certainly not by water, for Paul distinctly says, 1 Cor. xii, 13, "For by one *Spirit* [not by one water] are ye all baptized into one body." Let us not fall into confusion by calling water baptism one, and Spirit baptism another. Spirit baptism is one and water baptism apart from it has no meaning.

The three men were becoming exceedingly uneasy as they beheld their cherished system crumbling piece by piece, their strong fortifications passing into the hands of the enemy, their heaviest artillery remorselessly silenced, and only one more position worthy of the name upon which they could now fall back. Concentrating all their forces upon Rom. vi, 4, the great immersionist general decided now to take his stand. And here is the way he opened fire:

REV. S.—Paul says: "*We are buried in baptism.*" Rom. vi, 4, and Col. ii, 12. It is inconceivable that a man could be buried by sprinkling a little water on his head. If we are "buried in baptism" it must be an immersion, without an

immersion there can be no burial; that being true, when God commands baptism he must mean *immersion*.

DR.—I think, sir, that you have put the case as strongly as I ever heard it put. You are now on what immersionists consider their strongest *Bible* argument. This is, so to speak, the *Gibraltar* of their faith. I presume you will admit that if immersion is not in this passage it is nowhere to be found?

REV. S.—I do, sir. If it is not here, it is nowhere in the Book. If we are wrong in this passage we are wrong throughout.

DR.—And I will now show you that you are wrong here, egregiously wrong. There is absolutely no such doctrine in the text. You think it inconceivable that a man could be buried by sprinkling a little water on his head. All such thrusts are aimed at *imaginary* foes, since no minister ever dreamed, when applying the water of baptism to the head of the candidate, that God intended him to bury the literal body in a physical element—such as water. We maintain that such a thought is as foreign to the text as miasma is to the pure water of the river of life.

But, though it does not affect the case in the slightest, yet I may say, in passing, that quite as inconceivable things as you suggest constantly

occurred among the Romans, to whom these words are addressed. With them, the *sprinkling* of a handful of earth on a dead body constituted a legal burial.

But, let me ask, what kind of objects do we usually bury—the things which are dead or those things which are alive?

REV. S.—Those which are dead, of course.

DR.—Then, if you were asked to go over the river to-morrow and bury a man, you would expect to find a dead man there when you arrived?

REV. S.—Certainly.

DR.—Suppose it should turn out to be the rather of the family—the old man—and when you reached the burying-ground they should bring forward one of the boys, who is still alive, and ask you to bury him instead of the old man?

REV. S.—Why, nonsense, Mr. Fairplay! What are you talking about?

DR.—I am simply illustrating what you people insist upon doing. The passage tells us that it is our “old man” that is crucified, destroyed, dead. Verse 2 reads “we that are dead;” verse 8, “if we be dead;” verse 6 shows that the “*we*” which is dead means the “*body of sin*,” the “*old man*.” Then that is the thing to be buried, and not the physical man, unless the physical man be dead.

REV. S.—But we have to bury the physical man in order to get the “*old man*” under. It is impossible for us to reach the “old man” in any other way.

DR.—Very true! And should not that convince you that the construction you are trying to put upon the passage is *impossible*? Read the passage carefully and you will see that God has not commanded you to bury the “old man” (even when dead), much less to bury the physical man when not dead. If it is the physical man, Mr. Slashaway, that is dead, then by all means *bury your dead*, but if it is the “body of sin,” “the old man,” that is dead, then do not, for conscience’ sake, go to burying something that is *not* dead, even for the purpose of burying something that is.

Some of your people think it analogous to confining a criminal in prison. One of your ministers once said to me, “It is the old man we bury,” and then he asked, “When the criminal is confined, is not the *old man* necessarily confined with him?” We replied, “If it is the *old man* you bury, sir, then would to God you would keep him buried!” If the old man is necessarily confined with the criminal, is he not also, for the same reason, necessarily *released* with him? If so, to keep the old man confined you must

leave the physical body there, too. Hence, if the analogy holds, in order to keep the "old man" *buried*, you must leave the physical body buried, too. But as that would, as the Scotchman said, "sartin drown 'im," we fear the number of your candidates for such burial would be exceedingly small.

But the passage suggests another difficulty. What is the element, or thing, into which this "old man" is to be buried, according to the passage?

REV. S.—Why, into water, of course.

DR.—I know that is what the creed of Campbellism says, although you profess to have no creed but the Bible. But does the Bible say so? Does this passage say so?

REV. S.—I do n't know that this passage says so, but that is to be taken for granted.

DR.—We Methodists are not in the habit of taking things for granted, Mr. Slashaway. Our motto is, "Whatsoever is not read in the Scriptures, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith." "Where the Bible speaks, we speak; and where the Bible is silent, we are silent!" This young man's motto is, "Whatsoever He saith unto you, do it." Read the passage, and tell me what it says we are buried into.

REV. S. (after reading)—It says, “into death.”

DR.—Then, it is not into *water*. But if into death, let me ask whose death?

REV. S.—Into Christ’s death, I suppose.

DR.—You do not need to *suppose* anything about it. Verse 3 tells you it is His (Christ’s) death. Now, will you tell me what the word *bury* means?

REV. S.—It means to hide, to cover up, to put out of sight.

DR.—Then, when the “we,” which we have seen is the “body of sin,” the “old man,” is buried into the death of Christ, it simply means, according to the passage itself, that our sin is hid, covered, put out of sight by the death of Christ.

C.—Well, Doctor, I never saw that before. I have been misled by the sound of the words, and have never really looked into their sense before. Is that what David means when he says, “Blessed is he whose transgression is forgiven, whose *sin is covered?*”

DR.—Most assuredly.

REV. S.—Why is this said to be done, then, in, or by, or through baptism? What has baptism to do with it?

DR.—The Spirit’s work in conversion results

in a crucifixion of the "old man," a death unto sin, a covering of our sin by Christ's death, and a resurrection from the death of sin into the life of righteousness. But as to what the specific action or *mode* of the operation of the Spirit is, which produces these results in us, this passage gives us not the shadow of a hint. As to the *mode* of the Spirit's operation, which is called baptism, we must look elsewhere; indeed it is remarkable (and if mode means anything ought to be deeply pondered by us) that everywhere in Spirit baptism He is represented as *falling upon, coming upon, descending upon, poured upon*, etc., never as our being dipped or plunged into Him. The "overwhelming" dodge which you people adopt here, where the modal dip or plunge fails you, is an overwhelming absurdity, as it has no foundation in Scripture. But the point now to be emphasized is, that this passage gives not a *hint* as to the mode by which these results which are wrought within us, and which are called a baptism, are brought about.

REV. S.—Do you mean to say, then, that there is in this passage no reference, in any way, to water baptism?

DR.—It is not necessary to say that. We all know that what is wrought by the Spirit is frequently, by an easy figure of speech, attributed

to water ; for example (see John vii, 38-39), "Out of his belly shall flow rivers of living *water*, but this spake He of the Spirit." Also Isa. xliv, 3: "I will pour water upon him that is thirsty," etc., but he immediately explains: "I will pour My *Spirit* upon thy seed," etc. Also John iii, 5: "Except a man be born of *water*," but He immediately explains, "even the Spirit." (*Kai* means *even* as much as it does *and*, but either way the meaning is the same. So we might give countless instances.) In the same way water baptism *may* be referred to here, and the work, which is really wrought only by the Spirit of God, may by this same figure be here ascribed to water baptism. Water throughout the whole Bible, when used in a religious sense, everywhere stands for and represents the work of the Spirit of God. Christ said of the sacramental bread, "This is my body." Now, it was not His body, if we speak *literally*, and He did not intend to be so understood. Yet the Roman Catholics have based upon such language their doctrine of transubstantiation ; that is, that Christ is actually present in the sacramental bread. So, when in figure He attributed to water baptism results which only the Spirit Himself could effect, He did not intend that such language should be applied *literally*, yet the *Roman Catholics, Pusey-*

ites, and the *Disciples* of Alexander Campbell have so interpreted His language, and apply to water baptism effects which only the Spirit of God can possibly accomplish.

I have, moreover, several objections to your interpretation of this passage, any one of which is fatal to accepting it as true.

First. As Bishop Merrill says, "It violates all rule and all authority by making part of this one process literal, and part of it figurative." If part of it is *literal*, then all of it is; and if part of it is *figurative*, then all of it is. It will not do to say the crucifixion and death are figurative, referring to some mystical thing that we call *sin*, "the old man," while the burial and resurrection are literal, referring to our literal bodies. If you insist upon having the burial and resurrection literal, then, to be consistent, you must also make the crucifixion and death such; but this you are not willing to do, as your candidates would certainly object to being literally crucified and put to death. Be consistent, brethren; either cease literally burying the literal bodies of your candidates and citing this passage as your authority, or else put them literally to death before you proceed to bury them.

Second. Your interpretation entirely mistakes the points of comparison as brought out in

this passage. The two things compared are, on the one hand, the literal body of Christ, which is crucified, dead, and buried. On the other hand, it is *not* our literal bodies which are to be crucified, dead, and buried through baptism, but our *old man* which is to be crucified, dead, and buried by the baptism of the Holy Ghost, without reference to the *mode* by which that crucifixion, death, and burial is accomplished, and this baptism is symbolized by water.

As has been said, he who sees in this passage nothing but a reference to the mode of water baptism has not so much as caught one glimpse of its high significance.

Third. Such an interpretation as you would give it puts the sacraments in the wrong place, and makes water baptism represent the death, burial, and resurrection of Christ, which it was never intended to represent, for this was the purpose of the sacrament of the Lord's Supper. (See 1 Cor. xi, 26: "For as often as ye eat this bread and drink this cup, ye do *show the Lord's death* till He come.") Now, surely, there are not two sacraments to show, or represent, the same thing. Baptism with water everywhere represents the work done by the Spirit of God, and is everywhere associated with it, as: "John indeed baptized with *water*, but ye shall be baptized with the *Holy Ghost*," etc.

Now, to reverse this order and make baptism represent the work done by the Son of God, and the Lord's Supper represent the work done by the Spirit of God, or to change either one, is to *pervert* the ordinance, as Bishop Merrill so clearly shows.

REV. S.—You admit, then, that Spirit baptism always “results in a *burial*.” Very well, then, if Spirit baptism is a burial, why not admit that water baptism is a burial also?

DR.—Not quite so fast! Who said that Spirit baptism *is* a burial? Is it possible you can see no difference between *results* and the things which produce results? A bottle of poison may *result* in death, but who would confound *death itself* with a bottle of poison?

Some of your people put the sophistry this way: “You admit that in Spirit baptism there must be a burial; can not be Spirit baptism without. How, then, can there be water baptism without burial?”

That sounds plausible, and has served you many a good turn in confusing the simple and trapping the unwary. To expose the sophistry it is necessary only to call attention to the fact that *in* Spirit baptism there is no burial; burial is simply a *result*, but is not *in* the baptism itself. We do not admit that “in Spirit baptism

there must be a burial," but that *as a result of* Spirit baptism there must be a burial (viz.: a burial of our sin, the "old man"). So likewise we deny that in water baptism there must be a burial.

Water baptism does not symbolize *effects* of Spirit baptism (viz., death, burial, etc.), but symbolizes the baptism itself. If immersionists could only get it out of their heads that water baptism symbolizes the effects of Spirit baptism, and get it into their heads that it symbolizes Spirit baptism *itself*, which is represented as being by affusion, and not immersion, there would be an end of their difficulties, and these exclusive sectarian walls that have been erected by immersionists, to break the unity of the Church and deprive God's people of their heavenly birth-right (the liberty of choice in matters which God has left to choice), would crumble in the dust.

REV. S.—I have just one more question before leaving Rom. vi, 4. When the disciples received the baptism of the Spirit, were they not filled with the Spirit?

DR.—Yes, sir.

REV. S.—Then if they were *filled* with the Spirit were not they, or at least their spirits, covered, or overwhelmed by the Spirit—*i. e.*, immersed in the Spirit?

DR.—Certainly not. It would be just as absurd to say that when you are *filled* with a good dinner, *you*, or your spirit (if we may separate the two) is overwhelmed by, or immersed in, the dinner. The fact is, instead of you being immersed in your dinner, your dinner is immersed in you. To say that when one thing *fills* another it immerses, or if you prefer, *overwhelms* the thing it fills, is an overwhelming absurdity.

REV. S.—Perhaps we had better leave this passage. I appeal to the baptism of Christ. Here, certainly, is a clear case of immersion. Matt. iii, 16, says, "When He was baptized he went up straightway out of the water," which is proof positive that He was immersed; and if He was immersed, being an example for us, we ought also to be immersed.

DR.—You have assumed a number of things here, which perhaps it might be as well to prove. But first, suppose I allow that Christ was immersed (a thing which no man ever has been, or ever will be, able to prove), even then you have failed to answer this young man's question, which was for you to produce a single passage of Scripture where God positively commands us to be immersed. Even had we granted you all you desired concerning the passages you have quoted, you have not presumed to claim that

either of them positively commanded immersion. The best you could do with them was to *infer* immersion; and you, of all people on earth, who have rung the changes on "No human inferences," "No humanisms in ours," "No man-made creeds," etc., etc., *ad nauseum*, ought to be the last to do this. But here, again, you are doing the very thing for which you condemn others; viz., *inferring*, and that without any reason. Suppose Christ was immersed, His baptism was not an example for us. If it was, then we should not be baptized until thirty years of age, and we should always be baptized at, or in, a river, etc. Second, His baptism was not *Christian baptism* at all, for Christian baptism was not yet instituted, nor for some time after, and it is not conceivable that He would be baptized in His own name. Nor was it *John's baptism*, for John baptized the people *unto repentance*, and Jesus had no sins of which to repent. It was no wonder, then, that John was surprised when Jesus came to be baptized, and said, "I have need to be baptized of Thee, and comest Thou to me?" Jesus explained, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness;" a common expression for fulfilling *the law*. He was now about to take upon Him the priestly office, and the law (Num. viii, 7) for the ceremonial

purifying of the priest was: "Thus shalt thou do unto them to cleanse them: *sprinkle* water of purifying upon them." Now, though Christ was not a priest after the Levitical order, yet He was a Priest "after the order of Melchizedek (Psa. cx, 4)—that is, as Priest His order was unique; and as the Levitical priest could appeal to his ceremonial setting apart by heaven's law as his authority to exercise his office, so Christ appealed to His ceremonial washing or baptism by John as His authority (Matt. xxi, 25).

[After the appearance of the above argument in the first edition, an article in the *Christian Oracle* of Chicago (Disciple organ) in the issue of May 13, 1897, takes exception to the statement concerning Christ that "He was now about to take upon Himself the priestly office." The objector holds that Jesus was not a Priest until after His death.

The reader will see, of course, that even if the position in the criticism were correct, it would not affect the main argument. It is a merely incidental question that may be decided either way without materially affecting the case. We are gratified to note that the only criticism attempted is on an incidental question of this character.

Let us, however, examine the reasons as-

signed for the criticisms. We are told that our statement contradicts some of the plainest teachings of the Bible, for—

1st. If Jesus became Priest at the time of His baptism, the law must have been changed at that time, “for the priesthood being changed, there is made of necessity a change also of the law.” (Heb. vii, 12.)

2d. As the old law was in force at the time of the baptism of Jesus, if He then became Priest He must have done so according to the old law which provided that the priests should come from the family of Aaron. (Ex. xxvii, 21, also xxviii, 43.) But in Heb. vii, 14, we read that “our Lord sprang out of Judah, of which tribe Moses spoke nothing concerning priesthood.”

3d. The water sprinkled upon those entering the Levitical priesthood was not pure, unmixed, but was mixed with something. (Leviticus, eighth chapter.)

In the same chapter, verses 33-36, it says, “And ye shall not go out of the door of the tabernacle of the congregation, in seven days,” but in Mark i, 12, it is recorded that Jesus went immediately into the wilderness, therefore He did not go through the performance required to make Him a Priest.

4th. Jesus never claimed to be High Priest while here upon earth.

5th. No inspired man has ever claimed He was.

6th. If He became Priest at the time of His baptism, then there were two High Priests at the same time, which of course could not be true.

7th. Christ's Priesthood should not change by reason of death (Heb. vii, 23-24). Therefore Christ could not have become High Priest until after His death; but as His death did not occur for more than three years after His baptism, He could not have been initiated into His Priesthood at the time of His baptism.

The shortest and most decisive way to answer these objections is to show how directly in conflict with the Bible teaching is the position therein assumed.

Our view of the Scripture teaching concerning this matter is that Jesus was a Priest while here in this world among men; that it was only as God's High Priest He could possibly have acceptably offered the great sacrifice of His own body; that while He "came into the world" a Priest, He did not visibly take upon Him that office, and enter upon His priestly functions until after His formal consecration to that office by John at Jordan. It was in this sense that we

state "He was now about to take upon Him the priestly office."

In proof of our position we offer the following Scriptures: First we have the unmistakable language of Heb. ix, 11, "But Christ *having come* a High Priest of the good things to come," etc. This verse is the turning point of the contrast between Jewish ritual and Christ's self-offering. As High Priest He is the Divine bestower of good things to come, viz., redemption.

Let us inquire where the apostle meant He had "come." "*Having come*"—where? Into this world, of course, from which *where* He *entered into heaven*. From this Scripture we have the direct assertion that He both *came* and *went* a High Priest. What further testimony do we need to prove the falsity of the position taken by our critic?

Second, Heb. viii, 3, R. V., says: "Every high priest is appointed to offer both gifts and sacrifices; wherefore it is necessary that *this high priest* also have somewhat to offer."

The objector will not deny that this Scripture refers to Christ. It is also beyond question that the "somewhat" which Christ offered was His own body. (See chap. x. Also ix, 26, where it is positively declared that He sacrificed "Himself," and that the offering was "the body

of Jesus Christ.") That the time when He made that sacrifice and offered that "somewhat" was when He died on Calvary is undisputed, and this Scripture positively and unequivocally asserts that as *High Priest* Jesus Christ made this offering. Hence the Scriptures, as we have seen a second time, assert that Jesus Christ was a High Priest while here on earth and before His death.

Third, the psalmist, speaking of Christ, Psa. cx, 4, says (not that He was to become a Priest after His death, but) "Thou *art* a Priest forever after the order of Melchizedek," which statement is repeatedly quoted and indorsed in the New Testament Scriptures.

Fourth, Heb. ii, 17, says: "It behooved Him in all things to be made like unto His brethren that He might be a merciful and faithful *High Priest* in things pertaining to God *to make propitiation* for the sins of the people." Now, when did he make that propitiation for the sins of the people? Unquestionably on Calvary. And this Scripture declares that He was Priest in order to do that thing; but how could that be if he was not a Priest at all until after His death—until after that propitiation had been made?

It will scarcely be deemed necessary to quote further. These passages establish the fact that long before His death it was said of Christ:

“Thou *art* a Priest forever;” that He *came* a High Priest; that, as High Priest, He offered the sacrifice of *Himself*, and as a faithful and merciful High Priest made, by His death, a “propitiation for the sins of the people.”

Now as to the exact time when Christ visibly took upon Him the office, and publicly assumed to Himself the priestly functions, we believe the Scriptures point most conclusively to the time of His consecration at the River Jordan.

The law required that the Jewish priest be thirty years of age before he undertook the duties of his office or entered upon his public ministry. Consequently, Jesus waited until he arrived at the age of thirty before entering upon His office as Minister or Priest.

The law required that the Jewish priest, before entering upon his office, submit to a washing, purification, or baptism with water (see Lev. viii) out of the laver. (Dr. J. Ditzler proves with absolute certainty that these washings or baptisms were by affusion—sprinkling or pouring.) This ablution was followed by the putting on of the priestly robes, and upon the sacred person thus washed and clothed the *oil* of anointing was poured forth to “sanctify him.” These ceremonies were all typical, which types Christ came to fulfill. The type of anointing with *oil* was

fulfilled in *Christ's anointing with the Holy Ghost* after His baptism by John. (Observe the element in the typical and anti-typical anointing was not the same, which will answer the objection numbered 3 above, that the water sprinkled on the Jewish priest was not the same as that used upon Jesus in His baptism, the one being mixed, the other pure, unmixed.) Christ says of His anointing, John xvii, 19: "For their sakes I *sanctify Myself*," and John says (John vi, 27), "For Him hath God the Father sealed." The investiture of the Jewish priest was fulfilled in Christ's investiture from heaven when there came such an excellent voice: "This is My beloved Son," and the typical washing of the Jewish priest was fulfilled in Christ's baptism by John. It was not necessary that the element or substance be the same in either the washing, investiture, or anointing, as the one was merely typical and the other its fulfillment or antitype.

In further proof that Christ's baptism was His outward, visible setting apart or consecration to His priestly office and work, we have the positive declaration of Christ Himself. No one can deny that Jesus, in the act of purging the Jewish temple, assumed and exercised the office of High Priest, and when the chief priests and elders demanded of Him by what authority He

did this—that is, by what authority He assumed the prerogatives of the priest—He appealed at once to His baptism by John: “I also will ask you one question . . . the baptism of John, whence was it, from heaven or of men?” Had they dared to answer “from heaven,” we can easily see what His reply would have been. Here, then, is the most positive proof that Christ did claim to be a Priest, that He actually performed one of the chief duties of the Priest, and that when He was asked His authority He appealed to His consecration to his priestly office by John the Baptist, which disposes of objection 4, that Jesus never claimed to be High Priest. The quotations already made will also settle whether or not any inspired man has ever claimed He was.

Concerning objections Nos. 1 and 2, we admit that the old Jewish law limited the priesthood to the tribe of Levi, but when Jesus, who was not of the tribe of Levi, came and visibly took upon Him the priestly office at His baptism and heavenly anointing, the law limiting the priesthood to the sons of Levi underwent a necessary change as shown in Heb. vii, 12. Concerning objection 6: How does the objector know there could not be two priests at the same time? Why could not the Aaronic and Melchizedaic priesthoods be parallel in time?

It is objected last that Christ's priesthood should not change by reason of death (Heb. vii, 23, 24), and therefore Christ could not have become Priest until after His death. We allow the premises, but deny the conclusion. The Levitical priests were *many* because they were not suffered to continue (in the priestly office) by reason of death. Physical death brought their term of office to a close, and hindered them from continuing in the perpetual exercise of their office. But not so with Christ. He was appointed a Priest "forever," and not to a Priesthood that was to pass to another. Physical death could not interfere with His office who had the power to lay down his life and take it again at will, it being an unchangeable priesthood.

Concerning the old law that the newly consecrated priest should "not go out of the door of the tabernacle in seven days," we must remember that Christ's consecration was antitypical, and not typical. He was not in a tabernacle made with hands, nor did He immediately go into any such tabernacle, and hence, of course, was not by any law required not "to go out of the door of the tabernacle of the congregation in seven days." But He did as the priests did under the old law; viz., exclude Himself from society, and remained closeted with God (in the wilder-

ness) for meditation and prayer for many days. viii, 38.

The point we make is, that as the sanctifying element with which the Jewish priest under the law was baptized and set apart to his office was sprinkled upon him, so the strong probabilities are that the sanctifying element with which Christ was visibly inducted into His priestly office by John at His baptism was likewise sprinkled upon Him. We think the argument exceedingly clear. But as we stated, nothing essential depends upon its correctness, since the object is not to establish sprinkling as the prescribed mode, but to show that God has nowhere positively specified how the water of baptism shall be applied, and hence men have no right to bind such unscriptural prescription upon each other.

THE AUTHOR.]

REV. S.—But does it not say that He “came up *out of* the water?”

DR.—Suppose it did. Will you, from that, positively assume that he was immersed? That is the only evidence you have, and it is no evidence at all, for multitudes of people have gone down into the water, been there baptized by affusion, and come up out of the water, without having been immersed at all; and in a warm

climate such as theirs, and dressed as they were, it would be quite natural that Jesus would step down into the water. But from Matt. iii, 16, we could not be at all certain that he was in the water even ankle deep; for the word "*apo*" does not mean "out of." It is translated "from" 374 times in the New Testament, and the Revised Version, which represents the scholarship of the world, translates it "*from* the water," and *never* translates *apo* by *out of*. Alex. Carson (Baptist) says, p. 126, "I admit the proper translation of *apo* is *from* and not *out of*."

In Mark i, 10, the preposition in the Greek text of the Revision is "*ek*," which also means "from," as well as "out of," and is so translated 186 times in the New Testament. All ancient pictorial representations of this baptism, some of them reaching back almost, if not quite, to Apostolic times, favor affusion as the mode—none immersion. But the main point here is that, without a shadow of proof, you *assume* that Christ was immersed, and offer this human *assumption* as proof that Christ commanded us to be immersed, or that in this passage he positively specifies the manner in which the water must be applied.

What has been said on this passage will apply also to your other similar case of the baptism

of the Ethiopian eunuch. The only proof you have of an immersion in this case is that they went down "into" the water, and came up "out of" the water. We may grant all you ask, and yet defy you to prove it a case of immersion, much less to prove from it that God commands immersion, and makes it obligatory. Even suppose we should grant you that it was a clear case of immersion (which we do not grant for a moment, the evidence being all the other way), but even then we could defy you to prove that God commands immersion, and makes that obligatory. The record of this baptism is in Acts viii, 38. Now, let us suppose that Philip wanted to baptize that eunuch by sprinkling, what would he have done except just what the record says he did do? One immersionist debater, when hard pressed for an answer to this question, said, "He might have brought some up in his shoe," but his opponent convulsed the audience with laughter by replying, "They did not wear shoes in those days; they wore sandals." But the question is not what *could* he have done, but what *would he naturally have done* under the circumstances?

REV. S.—The eunuch doubtless had drinking vessels along with him in his journey, and Prof. Dungan suggests he might have sent one of the

servants down to the water to fetch some for the baptism if it was to be by affusion.

DR.—In this you and Dungan assume two things without proof; viz., the presence of servants and vessels. But suppose we allow both. The eunuch was a Gentile, an Ethiopian; Philip was a Jew. Christianity had not yet gone to the Gentiles. If, therefore, a vessel had been supplied by the eunuch, it would have been unclean. (See Lev. xi, 30-36.) The thing recorded is the only natural thing under the circumstances. But what makes it still more probable that this was a case of sprinkling, and not immersion, is that in the Scripture where the eunuch was reading when Philip met him (Isa. lii, 15, and what follows), we find these words: "So shall he sprinkle many nations." (The Bible was not then divided into chapters and verses as now.) Nothing can be more natural than that this would lead Philip to explain the subject of baptism, as the eunuch asked for baptism as soon as they came to some water.

REV. S.—But we contend that Isa. lii, 15, should be translated "*startle*," and not "sprinkle."

DR.—But in the other twenty-three places where the same word (*nazah*) occurs in the Old Testament, it is always rendered sprinkle; and in every other instance "*startle*" would make

absolute nonsense, as for example, "*startle* it upon Aaron and upon his garments." (Ex. xix, 21). Besides, every translation on earth, Syriac, Coptic, Latin, Sahidic, Bashmuric, Gothic, Arabian, Armenian, Persic, Amharic, Esthonic, Russian, Polish, Bohemian, Lithuanic, Livonian, Icelandic, German, Danish, Swedish, Spanish, Italian, Portuguese, Welsh, Irish, Gaelic, Japanese, Chinese, Hawaiian, English, both Authorized and Revised, and all the rest, render it *sprinkle*, with one lone exception of the *Septuagint*, which, as scholars say, is a mere blunder by mistaking one Greek sound or letter for another, almost exactly like it, *rhammasontai* becoming changed to *thaumasontai*, the first meaning "sprinkle," the last "startle." If all these versions are mistaken about this word, then there can be no certainty about the correctness of any word. The *Septuagint* had a mere mistake of a single letter. Now, if this was the version used by the eunuch—and Philip was an inspired man, knowing the Hebrew Scriptures—it would have been very easy for him to correct the blunder in the version the eunuch was reading from. But that he read from the *Septuagint* version is by no means certain, as the portion of prophecy quoted in verses 32 and 33 does not exactly agree with the *Septuagint* reading.

REV. S.—But could not Isa. lii, 15, be a prophecy of the sprinkling of Christ's blood referred to in 1 Peter, i, 2 and Heb. x, 22?

DR.—Suppose it was, how would that hinder it from also being a prophecy of Matt. xxviii, 19, and of the sprinkling of the water of baptism? Since the prophecy foretells something to be done to the "nations," and Matt. xxviii, 19, commands something to be done to the "nations," which we claim is most properly done in the way that prophecy suggests, we think it is most fittingly fulfilled by the thing commanded in Matt. xxviii, 19. If Isa. lii, 15, had only read *immerse* instead of "*sprinkle*," how it would have been heralded to the end of the earth as a prophecy of Christian baptism as commanded in Matt. xxviii, 19! And it would have been in their hands a stronger argument than immersionists possess to-day. But when the word is "*sprinkle*," is it not just as conclusive the other way? If not, why?

REV. S.—But does not the Bible say, John was baptizing in Ænon near to Salem, because there was *much* water there? What did he want of much water if it was not to immerse?

DR.—You are getting away from the question, Mr. Slashaway. The young man's request was for you to find a single passage where God

positively commands us to be immersed, as he proposes to go the *Bible way*. Now you are trying to show that John, in his baptism, practiced immersion. That might be granted you without affecting the case in the slightest. Suppose you show many positive cases of immersion in the New Testament (and you can not to save your life show *one*), that would not be so much as one step toward proving that God commands immersion, and makes that obligatory.

Again, John's baptism was not Christian baptism (see Acts xix, 1-5), and therefore, even if John did immerse, it could be no rule to us as to how we must be baptized. But what is still worse for you is that this is another of your "human inferences" which you so severely condemn in others. Here is the argument: John baptized in a certain place because there was much water there, therefore we "suppose," we "infer," that he immersed. Hence God prescribes immersion and makes this obligatory. We challenge your inference, and say there is no proof in the passage that John immersed, and even if he did it would prove no prescription to us.

The Greek phrase "hudata polla," translated in our version "much water," occurs fifteen times in the Scriptures, and is but once rendered

"much water;" elsewhere we find it "many waters." (See Rev. i, 15, etc.) The Revised Version renders it "many waters" in the margin. It means "many springs." Dr. Robinson says: "It is six miles from Jerusalem, and many springs burst out from the rocky crevices at various intervals for some miles." If John wanted *much* water for the purpose of immersing, which the passage does not say, why did he leave Jordan, a place of *more* water, for a place of *much* or many waters? He was preaching and baptizing in Ænon because there were many springs or waters there, but there were other purposes for which water would be needed besides baptizing, which immersionists seem to overlook entirely.

REV. S.—Well, friends, I think we may as well be going. There seems to be little hope of convincing this Methodist brother. He is wedded to his false system and creed, and loves it as Saul loved Judaism.

The Doctor, realizing how keenly the three immersionist boasters felt their defeat and their chagrin in not being able to make a better impression on such an influential young man as Charley, made no reply.

C.—You are not going without giving me the passage where God positively commands me to be immersed.

DR.—Charley, don't tantalize them. I know you are in earnest, and that you felt anxious to have them show you the passage, if it could be found, but neither of these gentlemen, nor any other living man, can show you such a passage, for it is not in the Book. If it had been there Mr. Slashaway would have shown it to you long ago.

At this juncture the two evangelists and Rev. Narroway took up their books and said, "Good night!"

After some pointed conversation, in which the Doctor imparted to Charley a number of helpful hints and important spiritual advice, cautioning him against the danger of placing an undue and unscriptural importance on mere externals, even though commanded of God for a wise purpose, and inviting Charley, with his young friend, to meet at the parsonage the following afternoon for some further investigation in the design and subject of baptism, and the work of the Holy Spirit, etc., the Doctor, commending the young disciple to the protection and care of the All-wise Father, bade him good-night.

Dr. Fairplay being unexpectedly called from home on the afternoon agreed upon for the further study of the subject, the promised investigation had to be postponed.

Many of Charley's young friends had, in his presence, spared no pains in heaping ridicule upon the practice of *infant baptism*, calling it "*baby sprinkling*," a "*relic of popery*," and asking, "What good can it do to sprinkle a few drops of water on the head of an unconscious babe?"

Under these circumstances it would be but natural for his own prejudices to be considerably aroused against it; but he was learning now, as never before in such matters, to think for himself, and to ask, "What has *God* said?" rather than "What have men said?" He had just finished reading from the Revised Version of the Scriptures the Great Commission: "All authority is given unto Me in heaven and on earth. Go ye, therefore, and *make disciples of all nations, baptizing them* into the name of the Father, and of the Son, and of the Holy Spirit; *teaching them* to observe all things whatsoever I have commanded you; and, lo! I am with you alway, even unto the end of the world." He was struck with the fact that this *law concerning baptism* makes no restriction either as to age or

sex, and that if such restriction is in the Scriptures it must be found either expressed or implied somewhere outside of the *law* itself.

While meditating upon this subject the morning mail came in, and with it a little sheet headed, "BAPTISM ACCORDING TO AVOIRDUPOIS," of which the following question constituted the substance: "Why should people condemn us for capturing a two-hundred-pound man and baptizing him by force, and bless another for capturing a ten-pound man, with the help of his mother, and baptizing him? If wrong to baptize two hundred pounds that has no faith, why not to baptize ten or fifteen pounds that has no faith?"

Such mighty logic almost led Charley to feel like congratulating the Almighty that such giants had not lived in the days of circumcision, lest His designs concerning infants might have been in like danger with infant baptism to-day. He was wondering whether it was possible for any human being to be persuaded that because a thing ought not to be done for a full-grown man without his own consent and faith, it should, *therefore*, not be done for an infant without his. "Why," said he, "if that were true, a child should not (without full faith in its importance, and the full consent of his own will) ever be even taught, or washed, or put to bed." And he

disgustedly threw down the paper, exclaiming, "A course of reasoning which leads to such absurd conclusions is not worthy of consideration."

Involuntarily Charley found himself inquiring: "Is the unsinching child a true disciple of Jesus Christ? Is he saved through his most precious blood? If so, in the name of reason, why should he not receive the outward sign of discipleship, and be made *visibly* what he is in reality—a disciple of Christ—and then be taught to 'observe all things' which Christ commanded, according to the Great Commission? Are repentance and faith anywhere in the Bible demanded as a prerequisite condition to *baptism* where they are not also demanded as a prerequisite condition to *salvation*?" He was sufficiently familiar with the Scriptures to know that they were not, hence he was compelled to reason: For a Church to impose faith and repentance as a prerequisite condition to baptism where the Bible does not require them as a prerequisite to salvation, is to go beyond the Bible, and to bring the perpetrators under the condemnation of Rev. xxii, 19-20.

But as a special sermon on Infant Baptism had been announced by Mr. Slashaway for that evening, Charley concluded to go and hear what

was said. As he passed in, a portly woman at the door placed in his hand a little dodger containing, among other questions, the following: "Did you know that infant baptism is not even mentioned in the Bible? Why should people practice in the name of religion things that are not even mentioned in the Bible?"

"Well, then," thought he, "if these people can not find *immersion mentioned* in the Bible, why should they, on *their* principles, practice it in the name of religion, and also teach it as a necessary prerequisite to salvation?"

His reverie was interrupted by Mr. Slash-away, who said, as he rose, "Has any one found the Scripture which mentions infant baptism, as I requested?" For a moment there was no response, when a lean, lank, awkward-looking fellow, on the opposite side from where Charley sat, rose and said, "I can tell you, sir." "Good!" said the preacher; "glad to hear from you! Step right out and come to the front." The preacher evidently expected some rich fun at the expense of the old man, who, by this time, had marched to the front. "Take the platform!" said the preacher. "Now, sir, where is the passage?"

"I believe you said," began the stranger, "that the Bible very plainly prescribes *immer-*

sion?" "Yes, sir, yes!" replied the parson; "but what has that to do with it?" "Please turn to the passage," said he, "which prescribes immersion so that a plain man like myself can see and read it without the necessity of any man-made explanations, and I promise to show you, in the next verse, where it plainly prescribes infant baptism." Then turning to the audience he said, "Ladies and gentlemen, is that fair?" Voices from the audience responded, "Yes!"

All eyes now centered on the preacher. There was a sound like suppressed laughter among the boys. The preacher's face colored; he nervously turned a few leaves of his Bible, made an effort or two to clear his throat, and then turning to his singer said, "Sing something appropriate." To which Mr. Nightingale responded by starting up "Pull for the shore, brother." Which advice the brother instantly followed.

The sermon was unusually short that evening, but at its close the previously instructed committee was at the door for "business." As a strange lady approached she was cordially greeted. On discovering that she was a Methodist, the "worker" inquired how she enjoyed the sermon. It was impossible to avoid an answer, so the lady replied that she was not very favorably impressed. "Oh!" continued the "worker,"

"you Methodists believe in sprinkling babies." "Yes," she replied, quietly, "sometimes."

WORKER—What do you have them sprinkled for?

LADY—That depends. If we happen to be out in a shower it is usually because we fail to get the umbrella up in time.

W.—Oh! I mean what makes you have them sprinkled for baptism?

L.—Because we believe that to be the *Bible way*. I notice wherever the Bible specifies the mode in baptism it is affusion.

W.—Well, what I want now, is to know why infants should be baptized at all.

L.—Why, then, did you not ask me that at first, and I should have told you. They should be baptized for the same reason that adults should.

By this time a group of listeners had been attracted, and Mr. Slashaway, fearing his committee-woman might be getting into difficulty, hurriedly pressed his way back just in time to catch the last question and answer. It required only a glance at the lady's intelligent face, her marked composure, and perfect self command, to convince him that she was not the one for his "worker" to have engaged, but, hoping to turn the tide, he concluded to take a hand.

REV. S.—Why, lady! Adults should be baptized because God commands it.

LADY—Does he, sir? Where?

REV. S.—Why! in the Commission, Matt. xxviii, 19-20; and this is the only *law of baptism* we have. We *Christians* do not go to the Old Testament for our authority to baptize anybody.

L.—I am not aware that *you* Christians differ from any other Christians in that respect. The only authority we claim for infant baptism is found in the New Testament; and our chief authority is the very passage you have cited, Matt. xxviii, 19-20.

REV. S.—Where does that Commission give you that authority for infant baptism? Does it mention infants?

L.—Quite as much as it does adults. Does it mention them?

REV. S.—We people reject all human inferences in matters of this kind, and insist upon a “Thus saith the Lord” for all positive institutions, such as baptism.

L.—On the contrary, there is not a person in your Church who has any higher authority to be baptized than a *human inference*, and you can not show me any authority why you, or any person to-day, should be baptized which does not rest

upon a human inference; if so, please let us hear it.

REV. S.—Does not the Commission distinctly command certain ones to go and baptize?

L.—Yes, sir. But does that command you or anybody to *be baptized*?

REV. S.—How could we baptize unless there were certain ones to *be baptized*?

L.—I have not said that you could, but this is a human inference. God commanded certain ones to baptize, from which you *infer* that it is God's intention that certain ones should *be baptized*. Your inference is legitimate, and as perfectly satisfactory as a direct "Thus saith the Lord," and yet it is nothing more nor less than an "*inference*," and I challenge you to show me any authority why you or anybody now should be baptized which does not rest on a human inference. The Commission is, as you have very properly said, the only law God has ever given concerning baptism. He has nowhere commanded any of us to *be baptized*; the only way we learn that any one is to be baptized is by *inference*, but the inference is so clear and unmistakable that it has all the force of law.

Observe, this Commission, or law, does not specify who, or what class of persons, are to be baptized; that we must learn from other sources.

The Commission itself does not specify adults, either male or female, any more than it does infants. I want you, and these people, clearly to understand that *we* have no other *law of baptism*, and we ask no other, than that contained in the Great Commission. We do not, as you accuse us, go to the Old Testament for our *law*, but we insist that the *law* shall be interpreted in the light of all the facts which God Himself has furnished us; we ask no more, and we shall be satisfied with nothing less. I am perfectly willing to abide by the words of the law; but if you insist upon going one step outside of the law for light, then I shall insist upon having *all* the light which God has thrown upon this subject throughout the whole range of sacred Scripture, and if you are not afraid of the light which the *whole Bible* gives, you will not seek to exclude any part of it. While the New Testament gives us the only law and authority we have or need for baptizing anybody, the Old and New Testaments both were given to furnish us all the data and all the facts necessary to ascertain the exact meaning and intent of the law of baptism.

The position of the Church to which I belong as to who are proper subjects for baptism is this: *The New Testament, understood according to all just and recognized rules of interpre-*

tation (while it nowhere, in so many words, specifies either adults or infants, male or female, as the proper subjects of baptism) does, nevertheless, clearly teach that all who are in the kingdom of God, without regard to age or sex, and who are, of course, so situated that they can be taught, either before, at the time, or after their baptism, the nature and design of the ordinance, are the proper subjects for Christian baptism. And we believe this is the only true and Scriptural position concerning the proper subjects for this Bible ordinance.

REV. S.—Have you given me an express command for baptizing infants?

L.—I have. As express a command as you have or can give me for baptizing adults; viz., the Commission, Matt. xxviii, 19-20.

REV. S.—But is it not certain that that commands adult baptism?

L.—No more certain than that it commands infant baptism.

REV. S.—Does not the Commission as given by Mark, xvi, 15-16, say, “He that *believeth* and is baptized shall be saved?”

L.—It does not. That is a declaration added to the Commission.

REV. S.—But does not that declaration make it certain that adults are to be baptized?

L.—I have not questioned that adults are to

be baptized. But you have gone outside the words of the Commission to prove that the law includes adults. I can, by doing the same thing, prove that it includes infants.

REV. S.—But does not the declaration, “He that believeth and is baptized shall be saved,” positively *exclude* infants, since they can not believe?

L.—Certainly not. Baptism has no relation to *faith*, it relates to *salvation*, to inward purity. The only reason faith is necessary before baptism in the case of adults, is because there can be for them no salvation without it; but this is not true of infants. They have salvation without faith, and therefore faith, not being a prerequisite condition of their salvation, can not possibly be a prerequisite condition of their baptism. Nor can you show me a passage anywhere in the New Testament which demands faith as a prerequisite to baptism, where it is not also enjoined as a prerequisite to salvation. Adults are not saved without faith, and therefore *of course* they are not baptized without faith; infants are saved without faith, and therefore they are *baptized* without faith.

REV. S.—We have always contended that the Bible makes faith a necessary prerequisite to baptism.

L.—Yes, and thus you have excluded infants from baptism. And yet you can not produce a single passage which makes faith a prerequisite to baptism except in the case of those in whom faith is required in order to salvation. And you yourselves admit that faith is not required in order to the salvation of the infant.

The people, seeing the preacher's embarrassment, crowded in a little closer that they might not miss any of the argument. Charley was becoming intensely interested, and wondered what the outcome would be.

REV. S.—Well, even if Mark xvi, 16, does not exclude infants from baptism, you have not proved that the law of baptism (Matt. xxviii, 19-20) includes infants, and this is what you said you could prove.

L.—And I will; but first a word more concerning Mark xvi, 16. The moment you can show it excludes infants from baptism, you will also prove that it excludes them from heaven. The passage does not say, as you infer, He that believeth *not* is *not to be baptized*, but it does say "He that believeth not shall be damned." If, therefore, your reasoning is legitimate, the conclusion would be, infants believe not, therefore

infants will be damned. But such a doctrine is too monstrous to be accepted for a moment, and proves your reasoning to be utterly baseless.

But now for the proof that the words of the law, Matt. xxviii, 19-20 must include infants as well as adults.

It will not be denied that it is essential in the interpretation of any law to ascertain whether it is entirely independent of any previously existing law, or is simply an alteration of a law already existing, and which, in this changed or amended form, is to be perpetuated.

Now, while the opponents of infant baptism claim that the *law of baptism* has no relation to the *law of circumcision* previously existing, we contend that the two are so related that the law of baptism is simply an altered form of the more ancient law of circumcision, that, while in its changed form it has a *broader application* (since it belongs to a broader and freer dispensation), yet the law in its changed form must not be so interpreted as to effect changes not indicated by the Lawgiver Himself.

To illustrate the case, we will suppose an ancient king to have a flock of sheep among which are some of special stock. The owner concludes to fence these off from the rest of the flock. Now, he sends out his servants to mark all the

males among his special stock by clipping off the end of the right ear. In his command he expressly specifies all the males, the old and the young, the sheep and the lambs; and instructs them that when sheep and lambs are purchased, or when lambs are born into the flock they are *all* to receive the mark. By and by the king decides to break down the fences, and no longer make any distinction between male and female. Instead of the bloody mark made by the knife, he concludes henceforth to mark by a spot of red paint on the top of the head. Now he sends out his servants with instructions:

First, there is to be no longer any separation, all fences of separation are to be broken down. There is henceforth to be neither this nor that particular stock. No distinctions are to be made between male and female, all alike are to receive the mark.

Will you tell me by what authority those servants would henceforth pass over the lambs, and mark only the grown-up sheep?

How can a simple change in the character of the mark and a command that henceforth there is to be neither male nor female—no distinctions of stock—but all are to be treated alike, be assigned as a reason for hereafter omitting to mark the lambs?

But, says the objector, the *lambs* were not specifically mentioned in the law to use paint. We reply what difference does that make? Neither were the grown-up sheep specifically mentioned. When the original law was made the servants were specifically commanded to mark old and young, sheep and lambs; and when it was extended to all the flock, females as well as males, and the character of the mark changed, how could that possibly be construed as a direction henceforth to omit marking the lambs?

The case before us (as we shall presently see) is, in all essential particulars, precisely parallel. The first mark was circumcision. The Jews were the separated people, and the mark of circumcision was for the males only. But when "the fullness of the time was come" the fences—"middle walls of partition"—were broken down; henceforth there was to be "neither Jew nor Greek, neither bond nor free, neither male nor female." The character of the mark was to be changed by Divine authority to baptism, and no such limitation was ever made, either when the mark was changed or at any other time, as would exclude infants from the mark, whatever it might be, or however often changed.

Now, I will prove that baptism and circum-

cision have such relation to each other, and that the law of baptism is simply an alteration in the previously existing and well-known law of circumcision.

You will hardly deny, I think, that if I can show, 1st. That both laws emanated from the same source, the same King, or Lord, being author of them both; 2d. That the two laws were given to apply to and govern the same body—the Church; and 3d. That the Scriptures, the only guide we have in the matter, make it plain that baptism and circumcision are thus related to each other, the one sustaining the same relation to the Church under the new dispensation as the other did under the old,—I will have established my case that the law of *baptism* is simply an alteration in the previously existing law of circumcision, and in the absence of any law excluding infants from baptism, Matt. xxviii, 19-20, must be so interpreted as to include infants as well as adults?

REV. S.—It certainly can not be denied that if you establish those three propositions the law of baptism (Matt. xxviii, 19-20) includes infants, and infant baptism is of Bible authority.

L.—And this I shall now proceed to do:

1st. That the law of circumcision and the law of baptism were both given by the same

Lord, will be denied only by those who deny that Jesus Christ is One with the Father.

REV. S.—You need not tarry on that proposition. Neither Baptists nor Disciples have any disposition to deny that the same God is author of both laws in question.

L.—Very well, I proceed at once, then, to the second proposition. Many anti-pedobaptists stoutly maintain that the two laws can not have the relation claimed for them because they were not given to govern the same *body* at all; they claim that the Body, or Church, to whom the law of baptism was given had no existence prior to the commencement of the Gospel or Christian dispensation, and that therefore the law could not have been given to the Christian Church when it was not yet in existence. Other anti-pedobaptists, among whom is Alexander Campbell, believing the evidence too strong to deny the existence of a Church prior to this time, take the position that the ancient, or as they call it the *Jewish* Church and the modern or *Christian* Church are two entirely different bodies, having no necessary relation to each other.

The question, then, is this: Had God a Church on earth prior to the New Testament times; and, if so, was it the same Church as has existed since?

Before answering, it will be well clearly to understand what we mean by the question, since the word Church is used in several different senses.

1st. The word Church in its widest sense applies to the whole body of the saved (militant on earth, triumphant in heaven).

2d. Sometimes it is used to designate a single society or a denomination, or body of professing Christians holding essentially the same tenets.

3d. It is sometimes used to denote the house or building in which a religious body meets, but

4th. It is probably most commonly used of the *whole body* of those who are separated from the world for the service and worship of God, and observe what they believe to be divinely appointed rites and ordinances.

Our question is, had God such a Church on earth prior to the New Testament times; and, if so, is it the *same* Church as has existed since?

We contend that, so far as the records show, for more than twenty centuries after the creation of the world God's people were in no true sense separated from the rest of the world for the service and worship of God, having divinely appointed ordinances. So far as the Scriptures teach, there was no distinguishing badge by

which they were known to be separated from the world, and recognized as God's peculiar people. We do not mean, of course, that God had no people during all this time, but that they were not a people *separated* from the rest of the world, as God's people afterward became when he organized His Church, and appointed for them a distinguishing mark.

But soon after the flood, God did *call Abram out* for the purpose of bringing him and his family into a more intimate relation with Himself, separating him from his kindred, and placing upon the person of Abram (whose name was now changed to Abraham) and upon each of his male descendants, an outward, visible token or mark which was to be to him and his descendants a sign and a seal of the covenant God then made with him and his posterity; this was the organization and origin of the visible Church of God on earth. The *charter* of that Church was *the covenant* made with Abraham and his descendants. As this covenant, or charter, upon which the Church was founded, was the very essence of the visible Church organization, the two are inseparable. Without the covenant there could be no Church. The covenant, from its very nature, could not exist without the Church, nor the Church without the covenant.

The Holy Spirit, in Acts vii, 38, makes reference to the Church as existing long before New Testament times as follows: "This is he that was in the *Church* in the wilderness." Also in Heb. ii, 12: "He is not ashamed to call them brethren, saying, I will declare thy name unto my brethren; in the midst of the Church will I sing praise unto Thee."

This latter is a quotation from Psal. xxii, 22. There it is translated congregation, but in the Greek it is the same word as is everywhere translated *church* (ecclesia).

REV. S.—I shall not deny that there was a Church before the New Testament times, but I hold that it was not the same Church that has existed since.

L.—Then one or the other of two things is certain: Either that Church must have been disorganized, its *charter* (the covenant) surrendered, and a new Church organized in its place, or else God has two Churches in the world to-day.

REV. S.—God has not *two* Churches. The Old Testament or Jewish Church no longer exists.

L.—I admit God has not, and never had, two Churches; the Church of God is *one*, and ever has, since first it came into being, been but one.

But I deny your assertion that the Church of the Old Testament times no longer exists, and now call upon you to prove it. The Church which you please to call the *Christian* Church (in distinction from the Jewish) is not *another* Church. I readily grant you that certain alterations took place in the outward state and condition of the Church after the coming of the Messiah, yet there is no evidence to show that these changes were such as to constitute a new Church. The Church's original charter—upon which it was founded—was never withdrawn or surrendered, but being in existence yet, the Church which was born with it has not passed away and never will so long as the covenant stands.

REV. S.—I maintain that the entire Jewish polity passed away when Christ died on the cross.

L.—I admit that; but it is wholly irrelevant to the question before us, because the Jewish polity and the Church of God are by no means identical. The Church was in existence long before the Jewish polity came into being, and was not disannulled or abolished either by the introduction or abolition of the *law*. (See Gal. iii, 17.) "I say that the *covenant* that was confirmed before of God in Christ, the *law*—which was four hundred and thirty years after—*can*

not disannul." No passage in the New Testament can be produced to show that either Christ or His apostles organized, or that Christ directed His apostles to organize, a new Church. The Commission gave no such authority. It simply extended the privileges of the Church to "all nations," and gave directions for the introduction of a changed form of the initiatory rite to an ordinance more in harmony with the spirit of the new, more merciful, and less burdensome dispensation.

REV. S.—I claim that the Church of Christ was organized on the day of Pentecost.

L.—But where is your proof? The Bible says that those who were converted on that day were simply "*added*" unto them. (Acts ii, 41.) Where, then, is the account of the organization of the *new* Church? Is it at the time of the introduction of the sacrament of the Lord's Supper? Turn to the account—Matt. xxvi. While they were eating the passover (an ordinance peculiar to the Church under the old dispensation) Jesus took bread and wine and introduced the sacrament of the Lord's Supper (an ordinance peculiar to the Church under the present dispensation). How did those persons who were members of the former Church become *dismembered* from that Church? They were not expelled for

unfaithfulness; they did not retire or withdraw, either by letter or in any other way, so far as the record goes; we have no statement that the Church was disorganized and abolished. How did they get out of one Church and into another?

They certainly did not receive Christian baptism, for it was not yet instituted, nor do we ever hear of any of the original twelve receiving Christian baptism. How did they become members of the new Church? They certainly were members because they partook of the sacrament of the Lord's Supper, which is an ordinance peculiar to the new dispensation—the new Church. On the supposition that the Church was but *one*, that there was no new Church instituted, every mystery disappears, and all is perfectly clear.

Again, where does God's Word designate the Church of the olden times as the *Jewish* Church, and the Church of New Testament times as the *Christian* Church? Or where, by any names, does God make a distinction between the Church at one period and another?

The language of Scripture absolutely precludes the idea of *two* Churches. For example, Isa. liv, 1-8, is utterly unintelligible if addressed to a Church which is destined to wane and eventually pass away when its covenant prom-

ises had scarcely begun to be realized. Heb. iii, 1-6, calls the Church *God's House*, or household, in which house—or church—Moses is said to be a *servant* and Christ a *Son*, and all Christians, of all ages are called members. Which conclusively proves that the Church of God is *one Church*.

In Matt. xxi, 23-43, Christ speaks of the Church under the figure of a *vineyard* as taken away from the Jews and given to another nation, or race of people. He does not speak of it as being *disorganized* among the Jews, and then a new one organized among the Gentiles, but simply of its transfer—the *same* Church goes into different hands.

In the eleventh chapter of Romans Paul represents the Church as a *tree* with branches broken off, and new ones grafted in. No hint that the tree itself—the Church—was destroyed, and a new one planted.

Writing to the Ephesians, Paul tells them—chapter ii, verses 11 and 19—that, though once foreigners and strangers to the commonwealth of Israel, they had now become members of the *same household*, not *another*. Here the Church is represented as a household, and to preclude the idea of there being more than one such household it is represented—verse 20—as being built upon the foundation of the apostles and prophets,

Jesus Christ Himself being the Chief Cornerstone.

But why multiply Scriptures? The evidence is strong, cumulative, resistless. "It is not more certain," as one has fitly said, "that a man with increased stature, strength, knowledge, and wisdom is the same person than that the Church of the patriarchs and apostles is one and the same Church."

Our second proposition, therefore, is clearly and irrefragably established; viz., that the two laws—that of circumcision and baptism—were given to apply to and govern the same body—the Church.

REV. S.—I am satisfied you will not find it so easy to establish your third proposition.

L.—Well, we will see: My third and last proposition is that the Scriptures, the only guide we have in the matter, make it certain that baptism and circumcision are thus related to each other, the one sustaining the same relation to the Church under the new dispensation as the other did under the old.

Observe: I do not contend that baptism has the same relation to physical, literal things that circumcision had. I maintain that it has not; for if it had, it would not be suited to the new dispensation. Circumcision had a civil bearing,

a reference to literal things which were themselves fulfilled at the time when baptism was introduced, and this is doubtless one of the very reasons why the outward form of the rite was changed. So that all objections founded on the differences in these respects are wholly irrelevant, and do not touch the case at all. We are quite willing to allow all you may ask on this line; what I contend for is simply this: that the *spiritual import of baptism* is exactly what the *spiritual import of circumcision* was.

Under the old dispensation there was Jew and Greek, bond and free, male and female; but not so under the new dispensation; these distinctions are gone, and spiritual privileges are alike to all. (Gal. iii, 28.)

Bishop Merrill clearly shows the following things, viz.:

1st. Circumcision imported the cutting off—removal—of sinful propensities. It symbolized the circumcision of the heart—Rom. ii, 28-29: "He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart."

2d. Circumcision was emblematic—it pointed to the moral purification of the heart—Deut. x, 16: "The Lord thy God will circumcise thy

heart to love the Lord." This proves that it was the old and well-settled spiritual meaning under the law. It was a *religious* rite from the beginning, before it was invested with any civil or national meaning.

3d. In the case of Abraham it unquestionably had a spiritual meaning—Rom. iv, 11: "He received the sign of circumcision, a seal of the righteousness which he had." Whatever significance it took on afterwards under the law as a civil rite, it was from the first a "token of the covenant," a "seal of righteousness;" not of faith, nor of obedience, nor of repentance, but of *righteousness*.

Now, it is certain that baptism came into the Church as circumcision went out, and it will not be denied that baptism, as a religious rite, possesses exactly the same spiritual meaning which we have just seen the Scriptures prove was possessed by circumcision; from this there can be no dissent, and yet, if admitted, it will follow that baptism has taken the place of circumcision in the Church of God, and, further, that no objection can be urged against infant baptism that might not with equal force be urged against infant circumcision under the old dispensation. In the language of Bishop Merrill, "Here we stand," and we defy all the powers of anti-pedobaptism

to break the rock upon which we rest. "The spiritual import of baptism is precisely what the spiritual import of circumcision was. Baptism is a religious rite, so was circumcision; baptism symbolizes the cutting off or removal of sin, the moral purification of the heart, so did circumcision; baptism is a mark or token of recognition in the covenant or Church of God, so was circumcision. Baptism has the same spiritual meaning, the same spiritual use, and fills the same spiritual office that belonged to circumcision. The one sustains exactly the same spiritual relation to the Church under the new dispensation as the other did under the old."

But we have stronger evidence yet—in Phil. iii, 3. Paul is writing, not to Jews but to Gentile Christians, and to them he says, "For we [all Christians, whether Jews or not] are the circumcision, which worship God in spirit," etc. Now, they were not all of them the circumcision according to the flesh, many of them having never received fleshly circumcision. What, then, can Paul mean? He must mean that they possessed that in their hearts which circumcision in the flesh formerly represented. And what was that? It was that which had been effected by the baptism of the Holy Ghost, and which was represented by water baptism. The plain infer-

ence from this passage is, that circumcision and baptism have the same spiritual significance. Now turn to Col. ii, 10-12. Paul is writing to a Church existing under the new Gospel dispensation; though they had not received circumcision in the flesh, yet Paul says, "Ye are circumcised"—with what kind of a circumcision?—"with the circumcision made without hands, in putting off the sins of the flesh by the circumcision of Christ." How is that? Paul answers, "buried with Him [Christ] by baptism." Then to be buried with Christ by baptism and to receive the circumcision of Christ is one and the same thing. Spiritual baptism and spiritual circumcision have the same meaning; hence literal circumcision and literal baptism also signify the same thing, in other words have exactly the same spiritual import. Observe, baptism, in this passage, is actually called "the circumcision of Christ"—Christian circumcision. God, then, has Himself forever settled this matter by declaring that baptism is *Christian circumcision*. How could He make it plainer?

Such language as the above would be impossible if baptism and circumcision had no relation to each other. The conclusion is, that what circumcision was to the Jew, in its religious

meaning, baptism is to the Christian. From this there is no escape. To summarize, then:

1st. The two laws have the same Author.

2d. The two laws were given to the same body—the Church.

3d. The Scriptures place the matter beyond the possibility of dispute, that baptism sustains exactly the same relation to the Church that circumcision formerly did.

From which the conclusion is certain that the later law is but an alteration of the former. I demand then, sir, by what authority you make alterations in the original law which God has nowhere authorized, and thus exclude from God's ordinances whom God hath not excluded, but whom the law most plainly shows to be of all persons the most suitable to receive it? Honestly, Mr. Slashaway, are not those who make such changes guilty of breaking the laws of God?

Suppose the commission had been "Go, disciple the nations, *circumcising* them, teaching them to observe all things whatsoever I have commanded you," would there be any doubt as to whether infants were to be included?

REV. S.—No, I think it would be clear in that case that infants are included.

L.—And how is the case altered when it is *baptism* instead of circumcision? Does the fact

of an alteration in the character of the rite exclude anybody who formerly received the corresponding rite?

REV. S.—But if baptism takes the place of circumcision, how does it happen that baptism is not, like circumcision, confined to males? Is not here positive proof that one does not take the place of the other?

L.—Certainly not. You might just as reasonably ask, how does it happen that baptism is not, like circumcision, confined to the Jews? The reason why it is not confined to the Jews is because the commission is “Go, . . . disciple the *nations*, baptizing them.” And in like manner, the reason why it is not confined to males is because God Himself has said that under the new dispensation “there is neither male nor female.” (Gal. iii, 28.) Distinctions in the terms and privileges of salvation were formerly recognized, between the Jews and other nations, in favor of the Jews; and among the Jews themselves, between males and females and between bond and free; but not under the new dispensation. Under it there is neither Jew nor Greek, bond nor free, male nor female.

Again, let me ask, are your children Christ’s? If not, whose are they?

REV. S.—Of course we believe they are His.

L.—Well, Paul says, “If ye are Christ’s then are ye Abraham’s seed, and heirs according to the promise,” *i. e.*, the Abrahamic covenant. So if, as you say, your children are Christ’s, then God says they are heirs according to the everlasting covenant made with Abraham, and, if so, by whose authority are they denied the outward sign or token of that covenant (whatever it may be, or however often changed) of which they are heirs? It seems to me you people are taking a terrible responsibility upon yourselves to undertake to change God’s laws where he has authorized no change, and then to ask so flippantly what “good it can do to sprinkle a little water in the face of an unconscious babe.”

To all this it may be added that, in Mark x, 13-16, our Lord explicitly declares young children—infants—to be subjects of His kingdom, partakers of its privileges and blessings, and are we to believe that at the same time he cuts them off from any external sign of connection with the kingdom He was establishing? Can we believe that He declares them partakers of the blessings of the promise, and yet forbids the outward token of such participation?

We also call attention to the fact that, although there are but few instances of baptism mentioned in the New Testament, about one-third

of all are cases of *household* baptisms. While it can not with certainty be proved that there were infant children in any of these households, yet it certainly can not be proved that there were not, and the familiar way in which household baptisms are spoken of is exactly the way we would expect the record to be if the law applied to infants.

When we leave the New Testament and come to the early history of the Church, we find the first mention of baptism speaks of infant baptism in that familiar way which precludes the idea that it was an innovation in the Church. We find it universally practiced in the Church from the very earliest secular history. We maintain, then, that the proof is clear, abundant, and decisive that the law of baptism applies to all who are in the kingdom and who are so situated that they can be taught, either before, or at the time, or after their baptism, the design of the ordinance.

As corroborative to all this, we may easily see how those who lived immediately after the apostles understood their words.

Justin Martyr, who lived only forty years after the apostles, alluding to Col. ii, 12, says: "We are circumcised by *baptism* with Christ's circumcision." St. Basil says, "And dost thou

put off the circumcision made without hands, . . . which is performed by baptism?" These are but examples of the way in which the Fathers spoke.

Charley felt within himself that the lady who had been so unceremoniously attacked, now had her assailants at her mercy. The current had completely changed. The Bible way was too plain to require further words. There came upon him a settled conviction of the truth of God's Word upon the whole matter of baptism, concerning its design, its mode, and its subject, such as he had never known before.

How often had he heard the declaration, "No Scripture precept, no express command for infant baptism." But the lady had produced the proof. The Great Commission, understood according to all just and recognized rules of interpretation, is an express command and precept for the baptism of infants, so we have as express a command and precept for baptizing infants as we have for baptizing adults, either male or female. Naturally he asked himself, Where is the express command for administering the sacrament of the Lord's Supper to *females*? Immersionists all practice it. Where is their express command?

But Mr. Slashaway, unwilling to surrender to a woman, made one last effort.

"Infants," said he, "are not able to repent and believe, and therefore should not be baptized."

But the lady shut off all possibility of escape by replying, "God's Word nowhere requires repentance and faith in order to baptism, except where they are also required for salvation."

REV. S.—What good can baptism do an infant?

L.—I will answer by asking you another: What good could circumcision do an infant? When you answer me that I will guarantee you a satisfactory answer to the other. But, second, we do not baptize adults, either male or female, on the ground that we can estimate the *good* that may come from it, either directly or indirectly. Third, with yourselves baptism holds good in the case of an adult who, having been baptized, falls into sin and then returns to Christ; why, then, should not infant baptism hold good for an adult?

REV. S.—Infant baptism usurps the right of the child by depriving him of his own choice.

L.—Choice as to what? The mode of his baptism?

REV. S.—Yes. It allows no choice.

L.—And what choice do you immersionists allow? Do n't you think such an objection comes with rather bad grace from you?

REV. S.—But, it does not allow them to choose as to whether they will be baptized at all or not.

L.—And where do you find in the Bible that God permits any of His children, even adults, to choose as to whether they will be baptized or not? Would you not have the parent train up his child in accordance with his own views of Divine truth lest he might prejudice his choice? I presume, Mr. Slashaway, that even yourselves would scarcely think it advisable to permit your own children to grow up without any effort to bias their minds in favor of your peculiar views on the subject of baptism, and that even at the risk of being charged with interfering with the child's possibility of making an unhampered choice. I presume if you Disciple (Campbellite) people had been living in the times of circumcision you might have explained to Abraham that circumcision should not be practiced for fear it might interfere with the child's right of choice as to whether it would be circumcised or not.

REV. S.—As an honest man I must admit you have fully answered that objection. But is

it not a fact that many persons baptized in infancy afterward become dissatisfied with their baptism?

L.—Never, except where they have been tampered with and practiced upon by anti-pedobaptist proselyters. As Doane says, “No practice of the Church has, in these modern times, met with fiercer opposition from certain classes of professing Christians than that of infant baptism; and the reason is obvious: unless those baptized in infancy can be disturbed in their belief of the evangelical character of the ordinance thus administered, they can never be proselyted.” Have you anything further to say?

REV. S.—Did not Christians receive circumcision after the institution of Christian baptism?

L.—There are a few instances on record, but Paul is careful to explain the reason for these. It was simply that they might have access to the Jews with the Gospel of Christ; not as a matter of law, but simply of expediency. They became “all things to all men that they might win some.”

REV. S.—I presume no good will come from a further discussion; so, as it is late, I think we had better drop the subject.

It was a very meditative people that left the house that evening.

The following day being Sunday, Charley, in the afternoon, wended his way as usual, to the Young Men's Christian Association rooms. Mr. Slashaway, being a stranger in the city, had accepted an invitation to address the young men at 3 o'clock. He took for his subject, "What must I do to be saved?"

As Charley approached the auditorium through the lobby he observed two gentlemen about to enter, when Mr. Slashaway said, "My object is to ascertain what an *alien* must do to be saved from *past sins*!" One of the strangers said to the other, "Why does he not ask what a *sinner* must do to be saved from *present sin*?" "Because," said the other, "this gentleman's denomination makes the 'alien' a peculiar kind of a sinner—a sinner *who has never been baptized*." "Do you mean to say," asked the other, "that with them the grossest and most wicked sinner is not an 'alien' if only he has been baptized; and that the conditions upon which the baptized sinner is to be saved are *different* from those upon which other sinners are to be saved?" "That is it exactly." "Well, where does the Bible use the word 'alien' in any such sense as that? Does the Bible make any distinction between 'alien sinners' and other sinners who are not aliens? Does the Bible say that *alien sin-*

ners are to be saved in one way, and *other sinners* in another?" "Perhaps," said the gentleman first addressed, "you would better ask Mr. Slashaway himself about that at the close of the meeting. The fact is, the doctrinal system which this gentleman represents has found it necessary to have a dialect peculiar to itself, originated by Mr. Campbell, and used by them all, in which Bible terms are given a meaning quite different from that attributed to them by Christian people generally. It is one of the best illustrations I know of the saying, 'Necessity is the mother of invention.' Mr. Campbell found considerable embarrassment—on his theory that baptism is a necessary prerequisite condition to salvation—in explaining how the backslider could be saved without *re-baptism*; hence he put his ingenuity to work and *invented* the distinction between 'alien' sinners, and sinners who are not aliens. The distinction is wholly gratuitous and altogether foreign to the Bible, which is one of the best proofs that the system promulgated by Mr. Campbell, and accepted by all his followers, is false."

The preacher then proceeded to elaborate his theological system; losing sight, apparently, of the fact that the Young Men's Christian Association was an interdenominational organization,

and that ordinary denominational courtesy would suggest the impropriety of his discussing points in controversy between his own and other religious denominations in such a place and on such an occasion.

He first undertook to eliminate a large part of the Bible under the guise of "rightly dividing the word of truth." In this surgical operation the entire Old Testament (while acknowledged to be the Word of God, and divinely inspired) was cut out bodily as belonging to a bygone dispensation, and wholly out of date so far as affording any authority or guide to us in the matter of personal salvation. It was dubbed "Our Grandfather's Will." He next proceeded to the New Testament Scriptures, tomahawk and scalping-knife still in hand. The four Gospels, including the Sermon on the Mount, shared the same fate as the Old Testament Scriptures.

But that part of the Scriptures called by them "Our Father's Will," itself declares that "All Scripture given by inspiration of God is profitable for *doctrine*, for reproof, for correction, for instruction in righteousness; that the man of God [not the Jew man only] may be perfect, thoroughly furnished unto every good work." It also says, "If ye are Christ's, then are ye Abraham's seed and heirs according to the prom-

ise." What promise? Why, the promise made to Abraham in the everlasting covenant. And where is that recorded? In the Old Testament Scriptures.

It looks, then, as though we had some little interest in the old "Grandfather's Will," after all. We had also supposed that one of the best and surest means of ascertaining the Gospel plan of salvation was to go to the words and acts of the Lord Himself during His earthly ministry. If we can not find the Gospel plan of salvation in the words and acts of Jesus, where can we expect to find it? And if we can find nothing of the way of life from the Old Testament Scriptures because some of it was not intended for us, then, for the same reason, the entire New Testament should also be rejected.

The answer to the question, "What must I do to be saved?" resolved itself into this:

1st. The sinner must hear the Word.

2d. He must believe it. This is the sum and substance of faith.

3d. He must repent. (Note the order!—faith, then repentance.)

4th. He must confess that Jesus is the Christ.

5th. He must be baptized, that is, he must be immersed.

This is the order, and the result is the remission of sins or salvation.

The service being over, Mr. Slashaway engaged in conversation with several young men near the platform, among them Charley Wide-awake, who said:

C.—Am I to understand you, Mr. Slashaway, that the design of baptism is to secure the remission of sins?

REV. S.—Yes, sir. As a last condition. Baptism was instituted for this purpose and for no other. As a precedent condition to the remission of sins it is absolutely essential. The order is faith, repentance, baptism.

“Where do you learn this order, Mr. Slashaway?” inquired one of the group.

On turning slightly, Charley saw that the speaker was one of the strangers who had explained to his friend at the door the reason for Mr. Slashaway’s use of the term “alien” instead of the term sinner in stating his proposition. He had ascertained that the gentleman’s name was Learner, one of the new professors in the suburban college, and an active member of the Presbyterian Church.

REV. S.—Why, that order is essential to a correct understanding of the Scriptures.

LEARNER.—I presume you mean, to a correct

understanding of the Scriptures as explained by Alexander Campbell and those who adopt his theories?

REV. S.—Yes, sir.

L.—Suppose the Scripture should show that this order is wrong, and that this order should be reversed, what would become of Mr. Campbell's system?

REV. S.—I suppose it would fall to the ground.

L.—I believe, Mr. Slashaway, that you are right. This order—faith first, and repentance afterwards—is essential to the system of Mr. Campbell. And I will now show you that it is essentially wrong, and exactly the reverse of the Divine order found everywhere in Scripture. Mark says: "The time is fulfilled, and the kingdom of heaven is at hand; repent ye, and believe the Gospel." (Mark i, 15.) Not, Believe ye the Gospel, and then repent; but, Repent ye first, and then believe. This is God's order. Paul says (Acts xx, 21): "Testifying both to Jews and Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Not, faith first, and then repentance. Matthew says (xxi, 32): "The publicans and harlots believed him, but ye, when ye had seen it, repented not that ye might believe." Thus showing that evangelical faith

depended upon a prior repentance on the part of the sinner. This latter passage proves not only that the Divine order is appropriate, but that it is *essential*. It proves that there can be no true, evangelical, saving faith without a precedent repentance. Christ demands true sorrow for sin before the soul can trust in or rely upon Him for salvation; but a full trust and reliance upon Christ for salvation is what the Scriptures define faith to be. How, then, can there be such reliance upon Christ for salvation without a preceding, true, and heartfelt repentance?

Mr. Campbell makes faith nothing but belief of testimony. The devils have that kind of faith, but the devils do not rely upon Christ or trust in Him for salvation. There is not an exception in the Bible to the order I have pointed out. But in all the writings and sermons of Mr. Campbell's disciples there is not an exception to the order laid down by Mr. Campbell. You regard it discourteous for any one to call you Campbellites, do you not?

REV. S.—Yes, sir, we do.

L.—Well, now, Mr. Slashaway, will you tell me why you people invariably follow Mr. Campbell's order in speaking of repentance and faith, instead of God's order, if Campbell is not higher authority than God?

REV. S.—I confess, sir, that that is a difficult question for me to answer.

L.—I suggest, Mr. Slashaway, that it might be well for you to consider that question awhile.

C.—Mr. Slashaway, do you believe that Mr. Wesley was a good man?

REV. S.—Why, certainly! What do you ask me that question for? I have myself vied with the Methodists in praising the character of such men as John Wesley and Mr. Fletcher.

C.—Well, I was just wondering, if immersion is a necessary precedent condition to salvation, how you could consistently acknowledge such men as Wesley, Fletcher, and the thousands of others who have proved their godliness by their lives, as saved and converted men at all. These, having failed to meet the conditions, how are you going to get them among the company of the saved?

REV. S.—Well, you see we have two ways out of the difficulty: First, we do not attempt to express any opinion in their case. We leave them to the tender mercies of God; or, second, we excuse them on the ground of their ignorance.

C.—But the fact remains that, when pressed with the question, you do pass upon their cases; for not one of you dare deny that these men gave as good evidence of saintly and Christlike

lives as any men that ever lived. Further, these men were as capable and well qualified to judge and know what the Divine requirements are as either Mr. Campbell or yourself. You can not deny that they were scholarly men, as honest, careful, and painstaking in their study and search of the Scriptures as even Mr. Campbell or yourself. The fact is that you dare not stand by the theory when pressed with its consequences. Either these men were not saved, or your theory is false. How about the thief on the cross? Was he saved without baptism, too?

REV. S.—Yes, it was impossible for him to be baptized.

C.—How about the multitude who have honestly repented and trustingly believed in Christ upon their sick-beds, and who died triumphantly in the faith without being immersed?

REV. S.—We will have to make exceptions in these cases also; God does not require impossibilities.

C.—The exceptions are more common than the rule, are they not? Does it stand to reason, Mr. Slashaway, that God would put into the essential prerequisite conditions of salvation what he must have foreseen would be practically impossible for such multitudes who have the Gospel the same as you and I have it to-day?

Again, is it not a reflection on Christ, the great Lawgiver, to charge Him with giving to the world a law concerning the most important matter with which men have to do, and yet couching that law in such language that nine-tenths of the most scholarly, saintly, and Christ-like ones who have ever walked this earth (men and women, too, who were as anxious to know and do God's will as even the followers of Mr. Campbell are) are not able to find that law in such a plain Book as the Bible? I believe, sir, that the theory which requires baptism before pardon is a pure invention, a human imposition foisted on the Church for a Divine requirement—a teaching for the commandments of God the doctrines of men.

REV. S.—Then Peter must have been guilty of the same offense, for when, on the day of Pentecost, the people asked, “What shall we do?” Peter said, “Repent and be baptized every one of you *for the remission of sins.*” Peter was now standing at the door of the kingdom, holding the keys, and was proclaiming for all time the terms of admission.

The young professor, who was paying close attention, replied:

PROF. L.—On the contrary, he was now speaking to the Jews who had been guilty of

shedding Christ's blood, and when they saw their guilt under the blaze of this pentecostal sermon they asked, "What shall we do?" He replies, "Repent and be baptized upon the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." What does that mean? It is manifest that the word *believing* or *relying* was understood by them before the words "upon the name of Jesus Christ." The sentence then reads, "Repent and be baptized every one of you, *believing* on the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit."

REV. S.—But how do you know that there is an ellipsis in this passage, and that the word *believing* should be supplied?

L.—There are several reasons to compel this conclusion:

First. Similar omissions, where the sense is plain, are quite common in the Scriptures.

Second. The preposition *epi* (which means on or upon) is used in the majority of Greek texts in this passage between repentance and baptism on the one hand, and the name of Jesus Christ on the other. Now, the preposition *epi* nowhere in Scripture connects either repentance or baptism with the name of Jesus Christ. Mr. Campbell himself says, in his work on Baptism,

p. 154, "*Baptizo* and *epi* so perfectly disagree as never to be found construed in amity in any Greek author, sacred or profane." One can not repent *upon* a name, though he can repent *upon faith* in a name. The same is true of baptism; it is impossible to be baptized *upon* a name; one can be baptized upon *faith* in a name, or *believing* upon a name, but he can not be baptized upon a name; hence the construction of the sentence indicates an ellipsis. "*Epi*" in connection with the name of Christ always means *relying on*, or *believing upon* the name of Jesus Christ, and Peter himself, in Acts xi, 17, clearly tells us what the word is to be supplied. "Forasmuch, then, as God gave them [certain Gentiles] the like gift as he did unto us *who believed on the Lord Jesus Christ*, what was I that I could withstand God?" As Dr. Stuart says: "If anything could give more forcible illustration and warrant for reading Acts ii, 38, '*believing* on the name of Jesus Christ,' it is incomprehensible what it could be. Here is an exact parallel of the phrase in Acts ii, 38, with '*believing*' just where we claim it should be." *Epi* is used in both passages before the name of the Jesus Christ; and the very highest authorities among men, such as Winer, Dr. Ed. Robinson, Thayer, and others, say that "*epi*" (upon) in connection with the

name of Jesus Christ means *trusting in* or *relying upon* the name; that is, the *merits* of Jesus Christ.

REV. S.—But is not the preposition, in some Greek texts, “*en*” instead of “*epi*?” And would not that indicate that they were to be baptized in the name of Jesus Christ (that is, to have that name named upon them in baptism) ?

L.—No, sir; that would not follow at all, because, first, baptism was not commanded to be administered, and never is administered, in the name of Jesus Christ, but always in the name of the *Trinity*—“in the name of the Father, and of the Son, and of the Holy Ghost.”

Second, believers in baptismal remission tell us, and rightly, that whatever this passage says of baptism it also says of repentance; hence whatever baptism is *in*, repentance is also *in*. So, if Peter exhorted the people to *be baptized* either *in* or *upon* the name of Jesus Christ—meaning thereby that the name of Jesus Christ should be named upon them in their baptism—then the same is true of repentance; and the meaning is that Peter exhorted them, in their repentance, to have the name of Jesus Christ named upon them; but that is nonsense. People are not, and never were, exhorted to have the name of Jesus Christ named upon them in repentance, which is an-

other proof that the word *believing* or *relying upon* must be supplied or understood before the *name of Jesus Christ*, and proves that your interpretation is false and impossible.

REV. S.—But did not Jesus say, in Mark xvi, 15, 16, “He that believeth and *is baptized* shall be saved?” Did He not understand His own law? Did He mean what He said?

L.—Yes, He understood His own law, and meant exactly what He said. But that He said what you *infer* from His language is quite another question. The Scriptures also say, “He that endureth unto the end shall be saved.” Do they mean what they say? Then are we justified in concluding, as you do from Mark xvi, 15-16, that we are to go unpardoned, under condemnation, and with our sins wholly unremitted, until we meet the conditions of the text, and “endure unto the end?” That is the conclusion to which your logic leads; but is it a legitimate inference? Everybody knows, who will think for one minute, that it is not.

The passage you have cited says, “He that believeth and is baptized shall be *saved*, he that believeth not shall be *damned*.” The antithesis here between saved and damned clearly demonstrates that it is final salvation—the eternal reward in heaven—which is here promised to faith

followed by a life of consecrated obedience. We do not deny that baptism, the Lord's Supper, continuance in well-doing, benevolence, and good works generally are commanded and required in order that one may retain his relationship with God as a saved man, and receive his final reward in heaven. But that is a very different matter from asserting that water baptism is a condition precedent to the pardon or remission of our sins at all. That is what you affirm; now, where is your proof?

REV. S.—I claim that it is in John iii, 5, which says, "Except a man be born of *water* and of the Spirit, he can not enter into the kingdom of God." We do not claim two births necessary, one of the Spirit and another of water. We hold that the Holy Spirit is, so to speak, the Father, and water is the mother. Now, when one is born of his mother, he may also be said to be born of his father, and there can be no birth of the Spirit without the birth from water; in other words, there can be no salvation, no pardon or remission of sins, without a believing immersion in water.

Now, *you* say that when a man exercises faith in Christ, he is, in that moment, born of the Spirit, and does not need to be born of water in order to get into the kingdom of God; that

water baptism, like the Lord's Supper, is simply required after we are in the kingdom, *i. e.*, after we are pardoned and our sins are remitted. *God* says, "Except a man be born of *Water* he can not enter the kingdom." Is not here a flat contradiction?

L.—No, sir. Born of water and born of the Spirit refer to precisely the same thing. Water is the standing symbol of the Holy Spirit, and is, by a common figure of speech, used for, and in the place of, the thing which it symbolizes. We have many instances of this; for example, Isa. xlv, 3: "I will pour water upon him that is thirsty." Is God speaking here of literal *water* quenching physical thirst? So to interpret is to make nonsense. But to put it beyond the possibility of misinterpretation He adds: "I will pour my *Spirit* upon thy seed." Here, then, the symbol—water—is used for the thing symbolized—Spirit.

Again, in Ezek. xxxvi, 25: "Then will I sprinkle clean *water* upon you, and ye shall be clean." Who interprets this to signify literal water, or physical cleansing? The explanation immediately follows: "I will put My Spirit within you." The *Spirit* is here a second time called *water*.

Again, in John vii, 38: "He that believeth on

Me, out of his belly shall flow rivers of living *water*." Who interprets such language literally? He immediately adds: "But this spake He of the *Spirit*."

So in the passage you have quoted—John iii, 5: "Except a man be born of water" means, "Except a man be born of the Spirit," and indeed the explanation immediately follows, "Even the Spirit." The conjunction *kai*, here translated *and*, means *even* just as frequently as it means *and*. (See any Greek-English Lexicon.) Similarly in 1 Cor. xv, 24, we read, "When He shall have delivered up the kingdom to God [even] the Father," the same word (*kai*) is used. In Matt. xxi, 5, we read, "Behold, thy King cometh unto thee sitting upon an ass, and [*kai*] upon a colt, the foal of an ass." No one supposes he was sitting upon two beasts. *Kai* here means *even*. He was "sitting upon an ass, even the foal of an ass."

So, in John iii, 5, the meaning is "Except a man be born of water, *even* the Spirit [of which water is merely the symbol], he can not enter the kingdom of God."

If salvation through water is taught in John iii, 5, then much more is it taught in Ezek. xxxvi, 25: "Then will I sprinkle clean water upon you, and ye shall be clean." But since the prescribed

mode here is sprinkling you can not admit that; and so we demand if water is only used as the symbol of Spirit in this passage, how are you going consistently to deny that it is also so used in John iii, 5? Why accept the one as salvation through water while you reject the other?

You have now cited the main passages which are supposed to prove baptismal remission. If your doctrine is not in these, no one will contend that it can be found anywhere in Scripture. But your interpretation of these passages has been weighed in the balances and found wanting!

Now, what does the Scripture have to say in opposition to your theory? John iii, 18, says: "He that *believeth* on Him is *not condemned*." Your theory says: "He that believeth on Him (if he is not immersed) *is* condemned. Which are we to believe? Both can not be true.

John iii, 36, says: "He that believeth on the Son *hath* everlasting life." Christ did not say: "He that believeth *may have* everlasting life if he is immersed." Your theory adds that to the words of Jesus, and thus becomes another Gospel.

You require a candidate for baptism, before he is immersed, to say: "I believe on the Son of God." Now, if he tells the truth, he already "hath everlasting life" on the authority of Christ

Himself. But your theory says that Christ was mistaken, and that something else must be done for this man before he can have everlasting life,—he must be immersed in order to secure the remission of sins. Thus you reverse Christ's own most solemn declaration, and by your false teaching "make the Word of God of none effect."

Peter says, Acts x, 43: "To Him gave all the prophets witness that through His name *who-soever believeth in Him* shall receive the remission of sins." Why did not Peter explain to Cornelius that *baptism* was necessary before his sins could be remitted? If your theory is correct it was *especially* important that it should have been here thoroughly explained; for this is the time and place where the Gospel was first preached to the Gentiles. Cornelius and his friends accepted Peter's words, believed on the Lord, their sins were remitted, the Holy Spirit, to attest this fact, was poured upon them, yet they were still, according to your theory, in the "gall of bitterness and in the bonds of iniquity," because they were not yet immersed. Is it possible that a theory which admits of men receiving the baptism of the Holy Spirit—the baptism from above—while still remaining in their sins, and having to continue thus until their sins are washed away by water baptism, can commend

itself to reasoning men as the Gospel of the Son of God?

Paul says, Rom. v, 1: "Therefore being justified *by faith* we have peace with God through our Lord Jesus Christ." Your system says Paul was mistaken, for a man is not justified by faith, but by an *act of faith*—viz., immersion—as a last condition.

Jesus said to the weeping woman, Luke vii, 50: "Thy faith hath saved thee." This system says it is not faith, but an act resulting from faith that saves.

Peter says, Acts xv, 8, 9: "God purified their hearts by faith." Your theory contradicts this, and declares it is not faith, but an act of faith. Which are we going to believe? Which is the higher authority, Christ or Campbell?

REV. S.—I think I have never seen our system appear at quite such a disadvantage. But there is one other passage I would like to have you explain. It is Acts xxii, 16, where Ananias says to Saul of Tarsus, "Arise and be baptized and wash away thy sins, calling upon the name of the Lord." Does this not teach that water washes away sins?

L.—No, sir. If you will observe the original here you will see that *baptisai*, which is here translated "be baptized," is in the *middle* and not

in the *passive* voice; literally it is not "Arise and be baptized," but "Arise and baptize thyself." This is the only place in the Gospel where this word is found in the middle voice, and there must be a reason for it. How was he to baptize himself, and wash away his sins? The answer is, by "calling upon the name of the Lord." Campbell gives illustrations of this mode of speech, thus: "Cleanse the house *sweeping* it;" "Cleanse the garment *washing* it." Similarly: "Baptize thyself and wash away thy sins, *calling* upon the name of the Lord." That is, comply with the human conditions, by calling in faith upon the name of the Lord, and thus baptize thyself and wash away thy sins. This was the very purpose for which Ananias had come, that Saul might "receive his sight and be baptized [filled with] the Holy Spirit." This is the only way in which he could baptize himself. Ananias spoke the words recorded, laid his hands upon his head, his sins were forgiven, and he was baptized with the Holy Spirit, the scales fell from his eyes, and all this before he was baptized with water at all, and how then, could water baptism have washed away his sins? There is only one possible way for water baptism to wash away sins, and that is, *symbolically*.

REV. S.—But does not *your* theory teach that

we are justified by faith *only*, without works at all, while James teaches that we are justified by *works*, and not by faith only. (See James ii, 21-24.) "Was not Abraham our father justified by *works* when he offered up Isaac his son upon the altar? Seest thou how faith wrought with his *works*, and by *works* was faith made perfect. . . . Ye see, then, how that by *works* a man is justified, and not by faith only."

L.—Before answering your question I should like to ask you if you include baptism under "*works* of righteousness?"

REV. S.—Yes, sir; baptism is one of the *works* of righteousness.

L.—And I believe you also contend that immersion is what Paul meant when he spoke of our being saved "by the washing of regeneration?"

REV. S.—Yes, sir; Paul says that we are saved "by the washing of regeneration," and we have always held this refers to baptism by immersion.

L.—Well, my friend, your system, then, is slightly out of joint with Paul's idea, for he says to Titus, Titus iii, 5: "*Not by works* of righteousness which we have done, but according to His mercy, He *saved us by the washing of regeneration*, and the renewing of the Holy Ghost." Now,

if baptism is one of the *works* of righteousness," it can not also be the "washing of regeneration," for Paul says that one of these *saves*, and the other *does not save*, therefore they can not be the same thing; one position or the other must be given up. Now which is baptism, a work of righteousness, or the washing of regeneration?

REV. S.—Really I hardly expected to get into such a tangle. I certainly can not surrender the position that immersion is the "washing of regeneration," and I am fairly driven from the position that it can mean both. I will therefore have to admit that I was wrong in calling baptism one of the "works of righteousness."

L.—Well, then, if it is not a *work* what is it?

REV. S.—I really do not know.

L.—Then what did you quote James for, to show that we were not saved by faith alone, but by *baptism* in addition to faith? If, when James said "by *works* was faith made perfect," he had no reference to baptism, what bearing would this passage have on the case at all?

REV. S.—I confess I never saw the case just that way before.

L.—Well, now, Mr. Slashaway, there is an accepted principle in interpreting Scripture, that any interpretation which would make one passage of Scripture contradict another can not be

correct. Now, if your interpretation of James is correct, it would put him in flat contradiction of Paul, who distinctly says, Gal. ii, 16: "Knowing that a man *is not justified by works* of the law, but through *faith in Jesus Christ*, we *believed* on Jesus Christ that we might be *justified by faith in Christ*, and not by *works of the law*; for by the *works* of the law shall no flesh be justified."

Again, in Eph. ii, 8-9, he says: "By grace are ye saved through *faith*, and that not of yourselves; it is the gift of God; *not of works*, lest any man should boast."

Now, what is the true explanation? Simply this: Paul is writing concerning the justification of sinners, while James is not writing about the justification of sinners, or the conditions upon which sinners are justified, but concerning the justification of *Christians*.

The term *justification* is used in different senses in the Scriptures. 1st. It is used to denote the justification of the sinner, in the sense of pardon. 2d. It is used of the righteous, in the sense of approval. *Paul*, in such passages as I have quoted, uses it in the first sense; viz., in the sense of pardon and acceptance of the sinner. *James*, in the passage you have quoted, uses it in the sense of approval of the righteous

when he refers to Abraham being "justified by *works*." Abraham's justification as a *sinner* is fully set forth in the fourth chapter of Romans, as follows: "For if Abraham were justified by *works*, he hath whereof to glory: . . . But what saith the Scripture? Abraham *believed* God, and *it* was counted to him for righteousness: . . . to him that *worketh not*, but *believeth* on Him that justifieth the ungodly, his *faith* is counted to him for righteousness." This was his justification as a sinner, and it took place over twenty years before his justification as a righteous and accepted man when he offered up Isaac his son to God, of which James speaks; and this passage, in harmony with all the rest, forever excludes the idea that the *sinner* is, or can be, justified by works.

There is no contradiction between Paul and James. The penitent sinner is justified by *faith only*; by which I mean that that is the only *human* condition upon which pardon can be had; all other conditions without faith will be of no avail, but exercising a true faith in Jesus Christ, no power in hell or earth can keep the sinner one second from Christ, or prevent the pardon of his iniquities, and the remission of his sins.

Disciple people frequently try to muddle up the case by speaking of a large number of causes

or conditions of justification, and quote passages which refer to our being saved by grace, by the name of Christ, by the blood of Christ, by our knowledge, etc., etc. But this is all wide of the mark; the sole question is, "What is the human condition upon which the penitent sinner can find pardon?" and the Bible answer is, everywhere, *faith* in Jesus Christ; and never once is it said to be through faith plus water baptism.

This theory is also false in that it puts, as Dr. Hughey says, a second mediator between God and man—the human priest or administrator of water baptism—and limits the efficacy of the blood to the presence of literal water. Campbell says, "Wherever faith, water, and the name of the Father, Son, and Holy Spirit are, there the efficacy of the blood of Jesus will be found." To which Mr. Hughey responds: "According to this, where water is not found, there the efficacy of the blood of Jesus can not be found. Can any man in his senses accept such a monstrosity as the Gospel of the Son of God?"

Mr. Narroway, who had been a silent listener, said:

REV. N.—There seems to be little prospect of convincing these people that without immersion there is no salvation. So I think we may as well be going.

The following Sabbath morning a most beautiful sight was witnessed at the Central Avenue Methodist Church when a class of one hundred and fifty—among whom was Charley Wideawake, his face beaming with a new and heavenly light—stood before the chancel and answered the searching questions which publicly separated them from the world, and then the whole company knelt at the altar; the congregation, standing with bowed heads, sang softly and sweetly:

“Eternal Spirit from on high,
Baptizer of our spirits, Thou,
The sacramental seal apply,
And witness with the water now.”

And then the pastor, Dr. Fairplay, solemnly repeating the beautiful words of the Ritual, let the baptizing water fall upon the bowed heads of the candidates, as the baptizing flame fell upon the heads of the praying Christians at Jerusalem.

As the great congregation wended their way from the sacred edifice, there might have been heard fall from many a lip, “How beautiful and impressive the service of the hour!” And from that day a consecrated band of Christians began, in love and Christian fellowship, to go out to brighten and to bless the homes and hearts of all with whom they came in touch.

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